

Presbyterian editor regrets Calvinist isolation

Bert Witvoet

According to James Ross Dickey, editor of the *Presbyterian Record*, "there are no two bodies in the country that have more in common than the Christian Reformed Church and the Presbyterian Church." Yet, he is not hopeful that they will ever come together.

Dickey was part of an inter-church

committee that dealt with CRC-Presbyterian relations. But, he says, "our talks were fruitless. We never got beyond Genesis" [he is referring to different interpretations of Scripture].

The two are far apart

Dickey sees the Reformed community divided over the affirmation of the Lordship of Christ. "It is not that we

don't share that affirmation," he says. "Rather, we draw different conclusions from it."

According to him, the CRC approach is an all-or-nothing approach. "The entire structures of Calvinist thought and practice must be in place before the seal of approval can be given. CRC people go for the throat, relish confrontation and always read the label to check the contents for unwelcome additives."

He sees this tendency both as a strength and as a weakness.

"Presbyterians trust fellow travellers a great deal more and value purity of doctrine a lot less," he adds. Presbyterians are not without identity, but that identity has softened ever since "Scottish country dancing is no longer sacramental."

He would "dearly, dearly love to see us dare more together." But he thinks that the two are too far apart. He blames his own denomination more for not having tried hard enough.

He continues the description of differences, "You are far too certain of too much; we far too undisciplined,



James Ross Dickey

perhaps too cowardly for the task of real engagement with 'outsiders.' For you most of the world is 'outsiders.' A mixed marriage in your circles is a marriage between one of you and a 'Canadian.' For us, maybe a lot of the world is outsiders, but they aren't such bad folk, and we see ourselves as outsiders now too."

Continued on page 4...

Winkbit

*Quite matchless are her dark brown iii,
She talks with perfect eeee,
And when I tell her she is yyy,
She says I am a tttt.*

From: *The Tie*, monthly publication of the First Christian Reformed Church of New Westminster, B.C.

Calvinist Contact

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Edmonton couple find simple pleasures in Haiti

Henry de Jong

EDMONTON, Alta. — When Clarence and Jennie Visser left for Haiti, last April, they left behind a pig farm and a hectic month preparing for a two-month absence.

They soon settled into the slower pace and simpler quality of life on this Caribbean island. They were there to help build two pig barns needed for a hog repopulation project supported by the Christian Reformed World Relief Committee (CRWRC).

The simple life

Jennie Visser chronicled the couple's stay in a diary. She describes the villagers as "gentle people with a childlike trust and uncluttered lives who have shown us what it is to love one another. They seem to live for others, instead of for things. From them we learned so much."

Clarence Visser worked "more than six hours a day, six days a week" supervising and helping in the construction of a 19' by 47' sow barn and a 19' by 33' farrowing barn. But resources were limited, and the tools were dull and makeshift, and there were other concerns as well, so the pace was more relaxed than Visser was used to.

Visser's only professional helpers were two carpenters and a mason. The cement blocks were made by villagers with sand and gravel hauled on donkey back from the river. The only "running water" available, according to Visser, was what the women carried a quarter mile, in five gallon pails balanced on their heads.

Haiti is still the poorest country in the

Caribbean. Yet says Clarence Visser, "I found the Haitians hardworking and cheerful, despite their poverty. We saw ourselves as fellow imagebearers of God. Their simple generosity made me question the worth of wealth."

The Vissers also rediscovered some of life's simpler pleasures. Taking a shower, says Clarence Visser, has never felt as good as it did in Haiti.

Back to the rat race

On returning to Edmonton, the Vissers faced another hectic month trying to catch up on work on the farm. And they were bombarded again by North American, materialistic, individualistic values.

Continued on page 4...

U.S. Supreme Court to decide between religious freedom and military dress code

WASHINGTON, D.C. (EP) —

Forcing a Jewish Air Force chaplain to wear regulation headgear instead of his yarmulke, or skullcap, "would force [him] to violate his conscience as to a fundamental requirement of his religion," said Rutherford Institute attorney F. Tayton Dencer. "Such compelled violation of conscience is repugnant to the Constitution."

Dencer made the statement in a "friend of the court" brief filed with the U.S. Supreme Court. During its next term, the Court will determine if the United States Air Force violated the constitutional rights of S. Smicha Goldman, an Orthodox Jew, by forbidding him to wear the head covering required by his religion.

Restriction after six years

The conflict arose in 1981, while Goldman was assigned to Mental Health Clinic in Riverside, Calif. A commanding officer ordered him to cease wearing the yarmulke while in uniform because it violated military regulations. The commander warned that disobedience could result in

Goldman's court-martial.

Ironically, Goldman had worn the yarmulke without incident during two years of service in the Navy, followed by nearly four years in the Air Force. Throughout those years, the Court of Appeals noted, Goldman received "consistently outstanding evaluations ... from his superiors," including the specific categories of attitude, bearing and dress.

When Goldman's request for an exemption was denied, he filed suit in district court, challenging the regulation on constitutional grounds. The court ruled in Goldman's favour, ordering the Air Force to allow him to wear his religious head covering in lieu of regulation headgear. That decision was overturned on appeal.

Freedom to act not protected

In its ruling, the U.S. Court of Appeals acknowledged that "there is no question ... that Goldman's religious convictions are sincere" and that "it is indisputable that covering his head is a protected part of [his] exercise of his religion." Nevertheless, the court added, only the freedom to believe — and not the freedom to act upon those beliefs — is an absolute constitutional right. The court considered the Air Force justified in regulating Goldman's conduct because of the military's "specialized nature" that requires "indoctrination into instinctive obedience."



Edmonton farmer Clarence Visser builds a pig barn in Haiti

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Calvinist Contact

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Editorial

Apartheid and sanctions revisited

From the comments we have received in response to our editorial on sanctions against South Africa (July 19), it appears necessary to further comment on the matter. What this week's two letters have in common is that the writers fear that calling for sanctions in order to bring down the apartheid system will result in greater oppression for the black population. Where they differ considerably is that the letter by Mr. van Schepen is courteous, while that of Mr. Brobbel is lacking in careful and loving critique. A letter like that does not particularly edify.

The danger is real

Yes, it is entirely possible that after the dismantling of apartheid, South Africa will fall prey to revolutionary forces, which spell greater suffering and destruction, also for the majority of blacks. Why is this possible? Because, as Marq de Villiers, a South African journalist living in Canada, wrote recently, Pretoria has no other social philosophy to replace the philosophy of apartheid. This means that as it slowly gives in to the pressures of the world, its morale sinks too. (*Anglican Churchman*, June, 1985)

Secondly, the black population is seriously divided among itself. There are tribal and ideological differences threatening the unity of a future social fabric. Once the white government falls, there will be a power struggle, and the perceived need for a repressive dictatorship may arise.

Thirdly, the forces within communism are active now and will be even more active in the future in order to make the most of the troublesome situation in South Africa. Discontent has always been a fertile breeding ground for communism.

Change must come now

With all this in mind, why do we still recommend sanctions to speed up a dismantling of the system of apartheid? For two reasons.

First of all, the system is wrong. It is wrong to discriminate against people of certain races and to rob them of equal opportunities — such as when the S.A. government spends \$1,000 for education per white child, and \$100 per black child; such as when 22 million blacks are given 13 percent of the land area in the form of hopelessly split-up homelands, and five million whites keep 87 percent. Such policies add insult to injury, and are despicable.

Secondly, the dangers that accompany a radical change in governmental and social structures will only become greater with the passing of time. Bitterness among the blacks will increase as suppression continues, and the revolutionary spirit will grow. Besides, will there be respected Christian leaders ten years from now, leaders such as Bishop Desmond Tutu, Rev. Allan Boesak and Rev. Christian Frederic Beyers-Naude?

These men themselves ask for international sanctions.

According to Bishop Tutu, world intervention offers the last hope of peaceful change in South Africa. (*Maclean's*, August 26) Allan Boesak too calls for "any resistance that is consistent with the Gospel of Jesus Christ." (*Catholic New Times*, June 19) All of them realize that they are headed for a difficult time, and they are not optimistic. They hope against hope, because of their faith and because they know their cause is right.

According to a recent poll conducted for the *Sunday Times of London* among urban South African blacks — the people most likely to be hurt — 77 percent of them said they favoured sanctions.

Perfect love casts out fear

We are not naive about the possibilities of even greater oppression than that caused by apartheid. But when fear leads us into maintaining an unjust system, where is our faith? Perhaps the time has come that the whites of South Africa will become strangers in their own land. We hope not. We realize that the Afrikaners have been in that part of the world for centuries and are entitled to a full deployment of their culture and national selfhood.

But Christians must often pay a price for doing what is right instead of doing what is expedient. Isn't this what Christ said will happen to all of us when we follow Him? Or are we afraid to pay the cost of discipleship?

Why do we support sanctions at this time? Is it because we want to join the revolutionary spirits of our time? No. We support sanctions because we want to head off the inevitable march toward greater violence, toward more alienation among people of South Africa and between South Africa and the rest of the world. We want to prevent an even stronger identification of communism with the cause of the oppressed. Among other things, it's our distrust of communism that makes us hope for a peaceful solution.

Keep momentum going

We know that the system cannot be dismantled overnight. That would not serve anyone, not even the blacks. And it must be added that President Botha is more reform-minded than the Western press gives him credit for. But South Africa is much more than Pieter Botha. There are forces at work in the South African establishment that won't let Botha go farther. These forces can only be brought down by maintaining the momentum of international pressure and internal demonstrations.

There must be concrete evidence of determination on the part of Pretoria to remove as soon as possible a system that is patently unjust. Failing that evidence, there can be no hope that South Africa will ever be free for all.

Letters

Did Kuntz go too far?

I find Jacob Kuntz's comments in his Church Community and Society article (Aug. 23) rather offensive.

In the paragraphs dealing with the church and pornography, Pastor Kuntz mentions that the church's understanding of human sexuality is "abysmal." He says that the church, while discussing pornography, should see its own hypocrisy.

Hypocrisy is defined as "when the church preaches domination of one sex over the other, when the church allows men to rule over women, when the church closes its eyes to exploitation or abuse to any of its members, then the church is guilty of obscenity before God."

The article goes on, assuming that headship is inherently domineering, exploitive, and degrading to women. I find that Pastor Kuntz's remarks go a

few steps beyond merely stating an opinion. They are unnecessarily belittling of any opposing viewpoint.

We are called to confront one another at times, but this I found provoking. Headship is perhaps wrong, but it is not an obscenity before God.

Dean McRae,
Langley, B.C.

Reply:

The section you object to is not

written, but quoted, by Jacob Kuntz. He merely passed it on to give readers of Calvinist Contact a Mennonite point of view.
Editor

Gleaning during World War II

Your article on modern farmers leave gleanings" (C.C., Sept. 6) reminded me of my own gleanings during the war

JUST A MOMENT/HERMAN PRAAMSMA



*God's plan made a hopeful beginning,
But man spoiled his chances by sinning.
We trust that the story
Will end in God's glory,
But at present, the other side's winning.
(Author unknown)*

What an incredible amount of bad news we routinely receive every day, and it seems to be getting worse all the time. Can you remember a time when so many airplanes were involved in disastrous accidents, one after the other? Trains seem to be running wild. Chlorine gas accidents have now occurred in India, China and the U.S.A.

And talking about pollution: PCB spills, large and small, are in the newspapers just about every month. Boorman's movie "The Emerald Forest" shows how the largest green belt on this planet, the Amazon forest, is systematically reduced by millions of acres each year. And governments keep looking for "safe" nuclear waste dumps, as the *Rainbow Warrior* is blown up at anchor.

Just to add one other item: AIDS is now said to have the potential of becoming a second Black Plague, capable of decimating this planet's population. No cure is in sight.

It is no wonder that the anonymous limerick writer concluded that "at present, the other side's winning." When you look around yourself and honestly observe the things that are going on in this world, it is not very cheering, to say the least. Potential for further disaster and destruction are very high (we didn't even mention war, civil war, hunger, discrimination, oppression and poverty.)

Humour, even wry and cynical humour, often has a point though. And our limerick writer scores his with the recognition that there are *two sides* in the world. There's a battle going on. A fight to the death between God, the Creator, and Satan, the destroyer. In other words, what is going on around us is not the product of blind chance or of evolution running wild. It is not the result of some evil people who are doing the rest of us dirt, and who have to be straightened out. And it is not curable by people being nicer to each other either; nor by education, test ban treaties or a whole lot of other things.

The fight will not end, and peace will not come until the story ends in God's glory. That we believe and trust with the limerick writer. And things will get a whole lot worse before they get better. Only read Revelation, the last book of the Bible. The devil will not roll over and play dead. He is out to hurt this creation and to do as much damage as he can and we see evidence of that every day.

And to the naked eye he *seems* to be winning. The temptation for many is to surrender to despair or to the kind of cynicism that says: what difference does *faith* make in this world of ours?

But faith is the evidence of things not seen, the assurance of things hoped for, as the author of Hebrews tells us in chapter 11.

The conclusion of Scripture is, "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and sin that clings to us so closely, and let us run with perseverance the race that is set before us, looking to Jesus the Pioneer and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God." (12:1,2)

Jesus is seated at the right hand of God! He is King, and He has won already. The only question we have to face is this: will we be found fighting on His side, proclaiming His victory and restoring work when He comes back?

Satan would have us believe things are hopeless. Is he succeeding with you? I'm convinced that some of the things we experience and see today are due to Satan putting in overtime. He has to: his time is short.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Letters

What if ...

Apartheid is indeed revolting. I am grateful that the CRC has taken a position opposing its practice in South African Churches.

However, I regret that you are so ready to join the hue and cry for economic sanctions. More regrettable yet is the conclusion of your article.

When such sanctions lead to a ruined economy with ensuing blood-baths and/or a communist takeover — both have happened in all too many similar instances — what will your response be?

What will that wrath of God justify if the new regime is even more ungodly or oppressive of a part of more ungodly or oppressive of a part of its populace? Will we then perhaps be justified in dropping a nuclear bomb and calling it the wrath of God?

**John Van Schepen,
Salem, Oregon**

Stop spreading half-truths

(This letter was translated from the Dutch to facilitate discussion)

I would like to comment more extensively on South Africa, but the plane which will take me to Holland for six weeks won't wait. I can't understand that you apparently don't see what's happening in Soweto.

If you think that those large demonstrations causing so many deaths are just a protest against apartheid, then you people walk around with a board in front of your wise heads. What else is involved then? Must I tell that to a journalist?

If you open your eyes, you will see it is happening all over the world: South and Central America, north and central Africa. The snake crawls further and further south over that continent. Yet, we don't hear you speak of that — a so-called Christian paper, which just like that sort of Dutch paper, brainwashes by passing on half of the truth, and obscures the rest or does not pass it on.

Tutu, who of all people received the peace prize, but is in the clutches of the World Council of Churches, receives front page coverage everywhere. That man of peace; ha, ha, ha.

Should we then not work on the solution of that problem? Yes, of course, a thousand times yes. But not on the side of the spirit of revolution. If what you want, happens, South Africa, as one of the most strategic points in the world, will within the shortest period of time be in the claws of the Russian bear. And the black population will be under the most terrible regime that has ever existed on this earth.

Don't you see that? Get what you want, but stop those pious Bible talks. Tell brother Kooistra that too. Why does the press never talk about the 5 million-member black church that would like to see different laws but does not support the revolution.

Why is the same energy now expended on South Africa not used against the godless North? There, every day, thousands of people are slaughtered in the most cruel manner. But the press is silent in all languages.

These are just a few thoughts.

**Peter Brobbel,
Brampton, Ont.**

This wheat was used to cook a dish called "prip," a thick wheat porridge served with warm milk and sugarbeet and syrup. It tasted "delicious," and we vowed that even after our lives would be back to normal we would still eat "prip." But, of course, that never happened.

**Wijke Barends,
Acton, Ont.**

Gratitude for opportunity to listen

I am writing to thank you for publishing Aren Geisterfer's marvelous series "A sinjo blanda remembers."

Not only has it given me a window into the experiences of a brother in Christ from a time and place I hardly knew before, thus strengthening the bonds of faith and Christian love between us. Not only has it allowed him

the precious opportunity to tell his story and thus gain a fuller glimpse of God's grace in his own experience.

Perhaps most important: your publishing this series provides our Christian people a model for giving place among us to the seldom-seized opportunity to *listen* to what is closest to the hearts of our sisters and brothers. They are perhaps the ones as close as our Bible group member across our living room, but just as much the ones half a continent away, whose lives touch ours through some article written or read, some Church Synod event retold, or some facet of another's reputation recounted.

May God's Spirit continue to lead us into all liberating truth, also through the small and often neglected doorway called listening.

**Mark A. Davies,
Hamilton, Michigan**

years. Some farmers allowed people to glean in their fields.

We heard about such a field, about an hour's biking from our house. So, early one morning my sister and I left on our old bikes with imitation tires, pillow cases in our pockets.

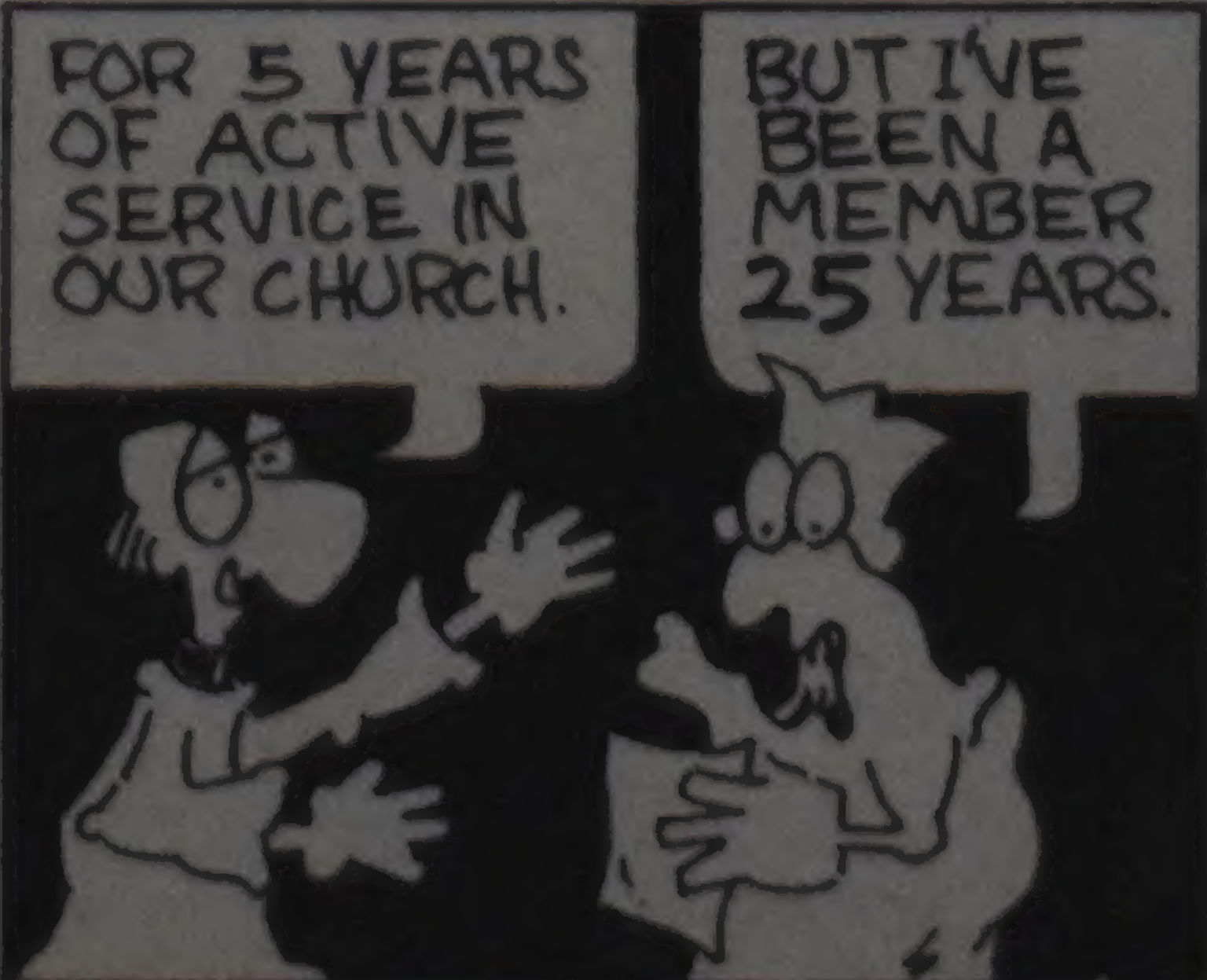
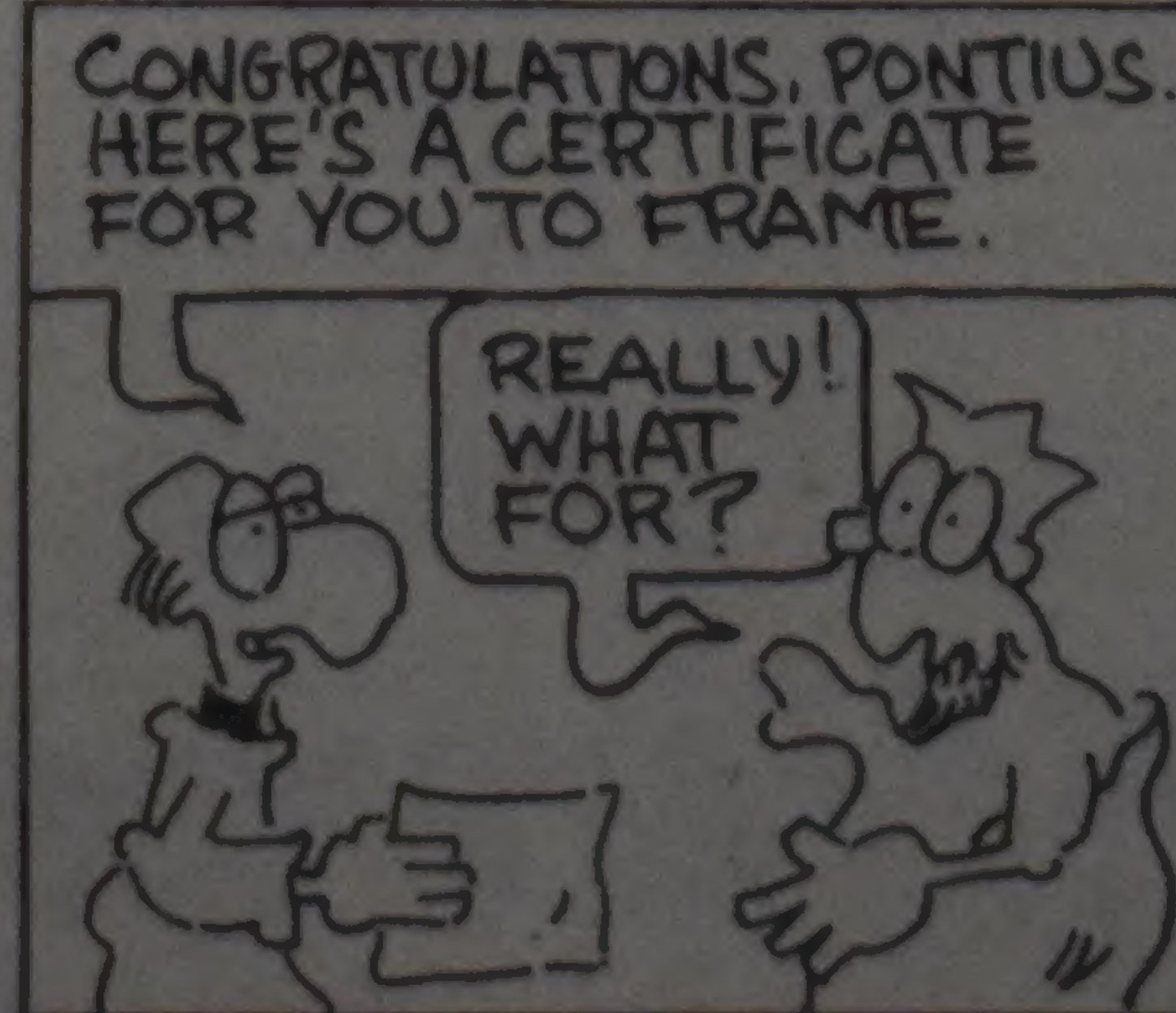
When we got there we discovered we were not the only ones who had heard about the same field. A row of kids were ahead of us already. Finally, we were allowed on the field, and we had to work fast if we were going to bring home some wheat.

After a few hours our pillowcases were filled and we left for home. When we arrived, our work was not yet finished. We also had to do the threshing. Using sticks, we hit the pillowcases, so the wheat kernels would

fall into them.

After that was done, my mother would get out the old coffee mill to grind the wheat by hand.

Pontius' Puddle



News

Presbyterian editor regrets Calvinist isolation

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Only hope for survival

When asked whether the two ways seem to exclude a middle way, he replies that he would like to think that there is such a way, and that that way could be found if the two churches developed some sort of alignment. He sees such cooperation as the only hope of a Reformed witness in Canada. As it is, "you are becoming more isolated, and we are dwindling into respectable insignificance."

The Lutherans have done much better in preserving their branch of the Reformation, he thinks. Especially in Western Canada they have banded together. The United Church has openly abandoned its reformational roots. If the Reformed Church, the Christian Reformed Church and the Presbyterian Church don't pull together soon, there will be no Calvinist witness left in this country.

In answer to the question why the Presbyterian Church is so reluctant to make any moves, he says that they consider themselves the survivors of the 1925 union that resulted in the formation of the United Church of Canada. As such they are afraid of church union talks. Besides, "the official image of the Christian Reformed Church is far more conservative than it really is."

Dickey can see many parallels between his church and the CRC in the latter's tendency to hold on to its ethnic character. It took his church more than 100 years to become un-hyphenated Canadian, he says. In that respect, changes are taking place faster today.

He thinks that the two traditions "could complement each other so well, it is a great pity that they won't." And on a note of wistful resignation he adds, "It may even be the last chance for what is left of the Reformation's children in Canada, but the Asians seem to be picking up where we falter and maybe God has something new in mind."

Edmonton couple find simple pleasures in Haiti

... continued from page 1.

It left me quite cynical, says Clarence Visser, to see, again, all the chasing after things, and the attempts to buy happiness. At first he shied away from getting involved again, but now he realizes that that goes against his nature, and he has decided "to get back into the rat race."

Visser has been a CRWRC board member for five years. He and his wife previously visited Sierra Leone to see the Christian Reformed Church's special hunger project in action. Impressed, they volunteered their services.

Marv De Vries, CRWRC field director in Haiti, heard that the Vissers were available and that they had a background suitable to the pig project. Two Visser sons agreed to oversee their parent's farm during the term of service.

Haiti's pig population was wiped out several years ago by the African swine disease. By placing pigs back in the hands of the small farmer, the Haitian government and the agencies with which it works hope to help them regain a better economic footing with a cash income product.

Clarence Visser classifies their Haitian experience as "interesting, educational, and rewarding." "Our interest in the world's disparities — the richness of the poor and the poorness of the rich — led to our personal involvement," says Visser. "We'll go again if another opportunity to serve comes up."

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... The Difference

Canada Post apologizes

Stan de Jong

It had to happen to us on the occasion of mailing the 40th anniversary issue!

A number of C.C. subscribers contacted us and complained about the non-or-late arrival of their eagerly-awaited copy of the special September 13 issue. Well, we've found the culprits.

Normally, C.C. is mailed every Tuesday from our office. Some 350 postal bags are routed from the St. Catharines Post Office to all sorts of Canadian destinations. On this Tuesday (Sept. 10), everything went well, even though the mailing was much larger than usual. We worked, we sweated, and yet got the job done on time.

Alas, an inexperienced person at the St. Catharines Post Office, during a routine "revenue check," directed the whole lot mistakenly onto a truck for shipment to Hamilton. Two days later everything was back in St. Catharines!

This explains why you received your copy later than usual. There are a number of red faces at the St. Catharines Post Office. Mr. Steve Fulton, manager of city services, has officially apologized on behalf of Canada Post.

We hope all of this won't detract from your enjoyment of our anniversary issue, which was so much fun to make.

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Pressreview

Carl D. Tuyl



As the anniversary of the Battle of Britain went by largely unnoticed, the Battle of the Bank kept gaining momentum. A relentless John Turner kept up his snappy staccato speeches. At one time, he came close to being evicted when Bosley objected to some rather choice verbalization of Turner's criticism. Barbara McDougall undoubtedly wishes that Turner would book passage on a Discoverer shuttle flight with delayed return. She begins to look like an automobile with too many miles on it. Of late, Mr. Mellowrooney is even losing his customary aplomb, perhaps as a result of the opposition's

accusation that he personally ordered the attempted rescue of the Canadian Commercial Bank. It is all very entertaining stuff, but the bill runs a bit high.

And then there was Flora MacDonald, the reddest of the of late lowly esteemed Red Tories who fearlessly tackled the Inco corporation for treating its employees shabbily. One hurrah for Flora!

The dunce cap of the week goes to the Minister of Fisheries who overruled all the experts of his department in allowing roughly a million cans of slightly decomposed tuna to be

shipped to supermarkets. And the most inane statement of the week came from the Star-Kist company, which commented that the public would judge its product. I am off tuna for a while, that's for sure.

In spite of Mr. Turner's re-kindled political energy (does he take Geritol?) the members of the rat-pack have not completely retired from the limelight. There was our inimitable Sheila Copps jumping boldly into the fracas by pumping bullets into the government's proposed family allowance bill. It's Michael Scrooge Wilson's way of taking dead aim at another de-indexing of social benefits. Some people never learn. Having burned his fingers on the pension, he now wants to do the same thing with the beloved family allowance.

Somebody or some agency should take out a pocket calculator once to add the total of benefits which have come to the prime minister's riding. I bet it would come to more than the price of one peanut butter sandwich.

London and Moscow are playing the game "I spy with my little eye." The rules are easy. Each player takes his turn, and expels one or more spies to the applause of the spectators. The score at the moment is tied at 31-31. The party which first runs out of foreign spies loses. The game

could last for another ten years for there seems to be no dearth of spies in either country.

The Swedes have upheld cradle-to-grave socialism by continuing the mandate for their Social Democrats in the national election. Prime minister Olof Palme, however, will need the help of the domesticated Swedish communists to maintain his majority in the Swedish parliament.

Our famous and sagacious socialist, Ambassador Stephen Lewis was here in Kingston to make a fervent and passionate plea for the United Nations. His speech was marked by colourful passages. I respectfully (and somewhat jealously) cite the following example: "gratuitious criticism of pre-paleolithic neanderthals, antideluvians and philistines." The man should have been a preacher, of course. Most socialists are incognito Christians anyway.

I promised you, my faithful readers, more journalistic jewels from *Neues Deutschland*, Organ Des Zentralkomitees der Sozialistischen Einheits Partei

Deutschlands (You have to roll that over your tongue a bit).

Here we go. Miners from the Braunkohlenwerkes Regis, which is somewhere near Leipzig, have a good chance to increase their annual production with one half million ton of coal. What do communist teachers do on a vacation?" Well in East Germany they certainly don't like to be idle. *Neues Deutschland* reports proudly that teachers renovate classrooms, work in the harvest, and teach adult courses. No such decadent, capitalistic activities as lying on the beach and doing nothing.

Finally, a more ecclesiastical-ly oriented observation. You all know, of course, that every self-respecting congregation has installed fans in the ceiling of their sanctuary. The pew Bibles might not be in the best of shapes, but there have got to be fans in the ceiling. There has been a general acceptance of that fact. This became evident from the remark of a man-of-the-cloth who told me that he had served a three-fan church for five years and was now available to a five-fan congregation. That is what you call moving up. Right?

Let's Play Chess P. Layer

FIRST SERIES OF PROBLEMS IN SEPTEMBER

#1060

Game Position

11

#1061

J. Ebban, Holland 1937

10

10

Black to play and mate in 4

3 points

10

White to play and mate in 2

2 points

Notes

1. The position shown as #1060 was reached by two famous (chess-wise) Russians. One, Black, has been World Champion. The order in which you play is crucial in obtaining checkmate in 4. Please give the full solution.

2. Most of the mates are lying ready. It is still a bit tricky to find the keymove. Can you find the theme or thought behind the variations?

3. The deadline will be given with next week's problems.

4. Any solutions for the June problems postmarked before August 20 are being accepted. My excuses for the two different deadlines published.

SECOND SERIES OF PROBLEMS IN SEPTEMBER

#1062

Dr. K. Fabel

Germany, 1934

2

#1063

A. Ellerman

Argentina, 1932

7

5

3-mover

3 pts.

11

2-mover

2 pts.

Notes

1. Both authors have been awarded the title of "International Judge Of Chess Compositions." To be a good judge, one must be very knowledgeable about problems published in the past anywhere in the world and also about the thoughts or "themes" behind the positions. These two compositions were not designed to test the solver, first of all, but rather for the solver to enjoy the movement and play of the pieces.

2. Please give the key, threat and all variations to #1062.

3. Please give the key and threat, if any for #1062.

4. The deadline is Oct. 20 for Ontario residents and Oct. 25 for all others.

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Church

Marian Van Til, page editor

National evangelists commissioned in Sierra Leone

GRAND RAPIDS, Mich. (CRWRC) — Bill De Kuyper and Stan Drenth, Christian Reformed church developers in Africa believe the commissioning of Thomas Aruna, Patrick Humber, and Francis Gomah as national evangelists is an important milestone in their program's

move toward local ownership.

The commissioning took place in July in the small town of Massa in Sierra Leone. De Kuyper and Drenth had disciples Aruna and Humber for two and a half years; Gomah had been an evangelist with another church mission for seven years.

When Drenth asked the three to come forward, they publicly reaffirmed their commitment to Christ and to the advancement of His kingdom among their neighbours. Drenth laid hands on them and offered a prayer for God's blessing on their lives and work.

The service coincided with the church development program's outreach into more of the southern Krim area of

Sierra Leone. The new evangelists are now telling Bible stories in 12 previously unreached villages.

The church developers serve with Christian Extension Services (CES), the special hunger project of Christian Reformed World Missions and the Christian Reformed World Relief Committee in Sierra Leone.

The CES project also includes community development, agriculture, fisheries, health education, and literacy training. Representatives of each of these programs participated in the worship service which included enthusiastic singing and a Bible lesson about the church's great mission.

Church News

Christian Reformed Church

Accepted

— to Hope, Port Perry, Ont., Rev. Bart Van Eyk of First, Modesto, Calif.

Declined

— to Redeemer, Sarnia, Ont., Rev. Bernard H. DeJonge of Exeter, Ont.

Address changes:

Peace Community Chr. Ref. Church, 145 Whitefield Dr., N.E., Calgary, AB T1Y 5X1; effective October 1, 1985.

Rev. Ken Verhulst, 112 Fawn Dr., East Islip, NY 11730; effective October 10, 1985.

Rime or reason

We must admit that at least things look quite a bit brighter in Classis Grand Rapids East: there the chairman wears a miter.

Sy Nodd

When fire swept the parsonage, the pastor, utterly crushed, knew that amid the ravage his sermons had turned to dust.

Klaas Sis

Gallup poll rates clergy tops for ethical standards

PRINCETON, N.J. (EP) — Of 24 occupations studied, clergymen are rated highest by the public in terms of their "honesty and ethical standards." In a Gallup poll, 1,536 adults were asked, "How would you rate the honesty and ethical standards of people in these different fields — very high, high, average, low, or very low?"

Clergymen were rated "very high" or "high" by 67 percent of respondents, "average" by 26 percent, and "low" or "very low" by only four percent; three percent were undecided.

Scoring lowest in the survey were car salesmen. They were rated "low" or "very low" by

50 percent of those surveyed.

Journalists were rated "very high" or "high" by 31 percent of respondents, "average" by 47 percent and "low" or "very low" by 17 percent. TV reporters and commentators scored slightly higher than the general category of journalists, and newspaper reporters scored slightly lower.

Pastoral Pondering

Heaven is for bad people

Cecil E. Burridge

We always think of heaven as being a place where good people go. We are taught this from infancy on. "Be good," we are told, "and you'll go to heaven."

Since God created heaven for the righteous, pure and holy, there can be no doubt that good people would go there if there were such persons. Heaven is meant for sinless people; but "all have sinned, and come short of the glory of God." (Romans 3:23)

Other than Jesus Christ, no sinless person has ever walked this earth or entered heaven. Does this mean Jesus will be alone in heaven? No, He will be surrounded by multitudes of His redeemed ones — those He has clothed in His righteousness, those He has made holy, pure and perfect.

Jesus takes to heaven all the bad people who have been alarmed by their sins and have cast themselves upon Him seeking His mercy. Jesus makes bad people good people in God's sight.

Through faith in Christ, His righteousness is placed on the confessed sinner. This takes care of all sin, past, present, and future, for "the blood of Jesus Christ His Son cleanses us from all sin." (1 John 1:7)

Harsh criticism for hypocrites

Some of Jesus' most severe criticisms were addressed to the religious people of His day — the "nice" people of society, the Pharisees. He saw right through their false exterior and called them what they were — hypocrites. (Matthew 23:13-27) Jesus did not call evil people this vile name. He hurled it at the people who regularly went to church (the synagogue). These men were corrupt within, and Jesus told them so.

Conversely, Jesus' most sympathetic expressions of love and forgiveness were extended to the despised ones of His day — Zacchaeus, the hated tax collector (Luke 19:1-11), and the woman taken in adultery. (John 8:3-11) In the minds of his fellow countrymen, these were very bad people; but Jesus always granted love and forgiveness to those who admitted their guilt.

Things are no different today. Jesus still condemns hypocrites, whether they be inside or outside the church. He still forgives acknowledged sinners and delivers them from punishment. Heaven is a place for bad people saved by His grace.

On the Cross of Calvary, Christ placed Himself between vile sinners and hell and the wrath of God. By His atoning sacrifice, Jesus provided the way for bad people to find peace with God. God's Word tells us that there is a hell as surely as there is a heaven; and men and women who reject Christ go to hell, as surely as those who accept Him got to heaven.

There are two lives that you can live — the Christian life or the sinner's life. There are two decisions that you can make — to receive Christ or reject Him. There are two leaders that you can follow — Satan or the Saviour. There are two destinies for your soul — heaven or hell. You must decide in each case.

As you think about it, remember this — heaven is for bad people who have been cleansed and made good by the shed blood of Jesus Christ.

Rev. Burridge is a semi-retired pastor from Bradford, Ont., filling a part-time ministry in the Guthrie, Oro Central, and Oro St. Andrews Presbyterian churches.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00 a.m. 1340
Edmonton-CHQT. 7:30 a.m. 1110
Edson-CJYR. 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Taber-CKTA. 8:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. . . 11:30 a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. 8:30 a.m. 1230
Osoyoos-CKOO. 8:30 a.m. 1490
Penticton-CKOK. . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). 9:30 a.m. 1240
Prince George-CJBC. 8:30 a.m. 94.3
Smithers-CFBV. 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30 a.m. 590
Vancouver-CJVB. . . 9:30 p.m. 1470
Vernon-CJIB. 9:30 p.m. 940

MANITOBA

Altona-CFAM. 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . 9:15 a.m. 810

ONTARIO

Ajax-CHOO. 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . . 11:30 p.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380

Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapusking-CKAP. . . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . . 9:30 a.m. 1480
Ottawa-CFGO. 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). 6:00 p.m. 1350
St. Catharines-CKTB 9:00 a.m. 97.7

Sarnia-CHOK. 6:45 a.m. 1070
Stratford-CJCS. . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . . 8:30 a.m. 1340
Slt. St. Marie-CFYN 10:00 a.m. 1050

NOVA SCOTIA

Digby-CKDY. 5:00 p.m. 1420
Kentville-CKEN. . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB. 8:00 a.m. 1270
Windsor-CFAB. 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. . . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

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ONTARIO

CFML-Cornwall. . . . 9:30 a.m. 1170
CFCL-Timmins. 9:30 a.m. 620

QUEBEC

CHRS-Montreal. . . . 8:00 a.m. 1090
CKLM-Montreal. . . . 9:15 a.m. 1570
CKCV-Quebec City. . . 7:15 a.m. 1280
CHLN-Three Rivers. . . 7:45 a.m. 550

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What will happen to our Sunday?

Jacob Kuntz

Many Christians felt a shock when they learned that the Supreme Court of Canada, on April 24, 1985, ruled that the Lord's Day Act, passed by the Canadian Parliament in 1907, is unconstitutional. The reason given is that the Act violates freedom of religion as guaranteed in Canada's Charter of Rights and Freedoms.

We found two articles about the decision. *The Mennonite Brethren Herald* devoted more than a page to it (May 17, 1985), under the heading: "What does it mean for Christians?"

We quote the following passages:

The 1907 bill passed only because it also had the support of social gospellers and organized labour. The avowed purpose of all these groups was to give workers one day of rest each week in an age when the seven-day work week was common. The bill stopped people from working on Sunday but did not force them to worship, as had been done in earlier ages.

The bill was relatively successful until the Roaring Twenties and the invention of the automobile. People could now go to the beach, go visiting, go to sports events or just get into the car and go for a

drive. Gas stations, restaurants and recreation facilities began to open on Sundays to cater to the pleasure seekers.

Since the 1920s, the Lord's Day Act has been increasingly attacked and decreasingly observed. More recently some provinces have passed Sunday laws which achieve the same end as the LDA but which attempt to delete the Christian content.

How will the court ruling affect Christians? Undoubtedly, more Christians will be forced to work on Sunday or lose their jobs (or, more likely, not be hired in the first place.) The guarantee of religious freedom in the charter of rights will be powerless to prevent this. In spite of our expanding judicial system, it is impossible to adequately police hiring practices. Ironically, the charter may curtail Christian freedom of worship.

It will be useless for Christians to protest the change. On the whole, we have forfeited the right to protest. While in some cases we have been jealous of our own right to a day of rest and worship, we have not been overly concerned about extending the same right to others.

The after-church Sunday dinner at a good restaurant has become a ritual for many of us. Our young people's groups go rollerskating or attend concerts

on Sunday evenings. We patronize sports events, buy gasoline, fly in airplanes (often on church business) and watch television on Sunday.

In such a situation our choices are limited. We cannot force a Christian Sabbath on an increasingly secular society.

The United Church Observer (June '85) also mentioned the court ruling in a short article.

Let no one think that Canadians in general are not interested anymore in a work-free Sunday. Says *The Observer*:

One Ontario poll in February showed 70 percent in favour of the present practice of restricting retailing on Sundays and holidays to "essential" items only. Only three percent wanted more stores open, and 20 percent wanted all stores closed on Sundays and holidays.

Polls taken of hardware and shoe retailers and Canadian Tire dealers found almost 90 percent opposition to Sunday openings, Kingdon says.

***The War Cry* of August 17 does not mention the ruling but gives some positive thoughts on what "the Sabbath" (read: the Sunday) really means:**

God is in favour of leisure, and therefore, has a marvellous plan which is specifically designed for times when work does not claim our attention. This plan is known in the Bible

as a "Sabbath," which simply means "rest." However, rest does not imply an unfocused life, or simply lying around with the imaginative powers busily engaged in forbidden pursuits.

The Sabbath means stopping from normal working duties, in order to give glory to God, to allow Him rightful place in the scheme of things. This time of rest was so important in biblical times that it was enforced by stern measures, because God knew that the human race, left to itself and under the tutelage of Satan, would become enamored with vain and fruitless pursuits which would destroy rather than recreate.

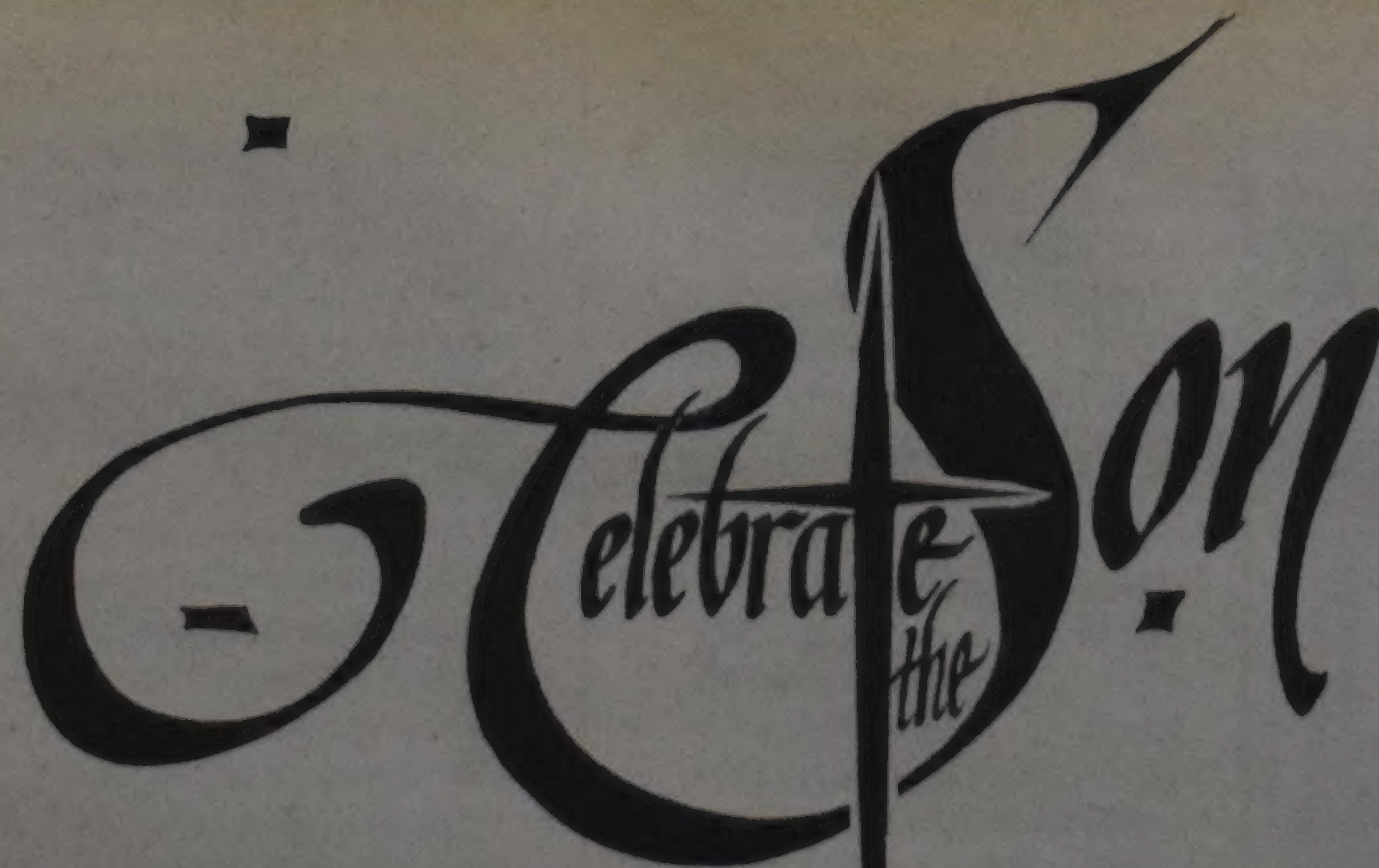
God is the focus of all true leisure, because He is the source of all joy and happiness. To be sure, the company of loved ones, the thought of a good meal, of the anticipation of a book, bring their own happiness, but God is the Father in all these lesser joys.

When we focus on Him, we lose nothing except our anxiety and our frantic need to search for new thrills. We gain, however, serenity and poise, and discover true leisure, which is freedom from oneself and one's own concerns; a release from the self-centredness which often wears a pious mask.

Prayer announcements

In conclusion the story of an assistant pastor who had the congregation well-trained. He combined the making of announcements with his prayers. Last Sunday, according to *Christianity Today*, his prayer went as follows:

Dear Lord, we thank thee for our fine Sunday school attendance of 274 on this, the first week in our growth campaign, even though we have seven families on vacation and four members hospitalized, as noted in the back of your, uh, our bulletin. We ask your blessings on this service, and on our stewardship banquet this evening at 6 p.m. in the fellowship hall, 5:30 for those bringing cupcakes. What a joy it is to be here on this last Sunday before Millie and I leave on vacation to visit her sister and brother-in-law in Buffalo next week. Give us travelling mercies so that we may return to regular office hours next Wednesday at 9 a.m. And guide brother Smith as he leads my Tuesday night Bible study at the regular time in room 102. Now give us all willing ears to hear the pastor's message this morning, and to take notes, if we feel led, with the paper and pencils provided in the pews in front of us. Amen.



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Education

Henry de Jong, page editor

Enrolment jumps at The King's College

Paul De Groot

EDMONTON — Enrolment at The King's College, Edmonton, Alberta, is up significantly this year, says college president Dr. Henk Van Anandel.

About 170 students registered in September, and they represent the equivalent of about 155 full-time students, an increase of more than 20 percent over last year. "We may go even higher. We're still getting some calls," said Van Anandel, four days after registration officially began.

Although the college has not had time to analyse its student body, Van Anandel said, it appears that a higher proportion of the students this year are from the Edmonton area, and that a significant portion of those are from non-Christian Reformed backgrounds.

"We've had some referred to us from the University of Alberta," Van Anandel said. When some university facilities have reached their enrolment limits, they have suggested that students try TKC.

The college was able to reduce tuition fees slightly and offer several new courses this year as the result of a \$300,000 grant given it by the Alberta government. Although no formula for funding in future years has been established, the college hopes that it, like the other three colleges affiliated with the University of Alberta, will receive provincial funding on a regular basis in the future.

At the convocation ceremony on September 3, Dr. Harro Van Brummelen, education co-ordinator for Christian schools in British Columbia, said that education

is not just for the future but must create commitment now.

"Knowledge is true only if it leads to commitment, service and response," he said, questioning the "technocratic positivism and rationalism" which pervades North American scholarship. "Our way of life will be integrally Christian only if our hearts, minds and deeds form a unity based in Scripture."

Van Brummelen challenged the college board, students and staff to work in a mutually supportive way around the word of God.

In his address, Van Anandel admitted that he was attending his first-ever convocation ceremony. "In the 25 years I have been associated with universities as a student or faculty member, I have never attended a convocation."

Public universities do not hold convocation ceremonies to involve God's blessing on the coming year, he said.

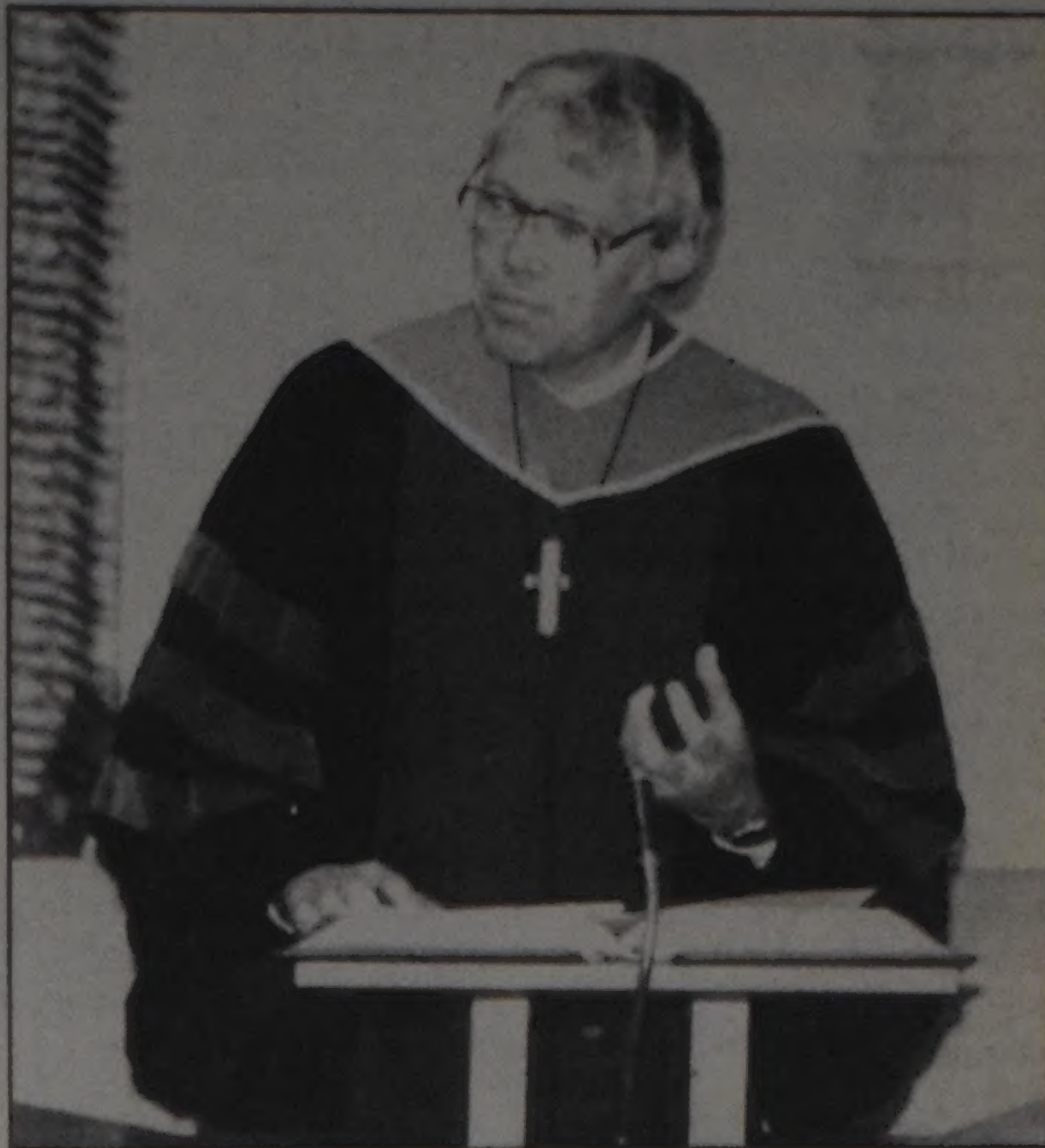
The seventh annual convocation ceremony prompted some reflections from Van Anandel on the number seven in the Old Testament.

In ancient Israel, the seventh year was a year of jubilee, when the land lay fallow. "The simple conclusion then is that we should take a year off," he quipped.

But the seventh year was also a year of special significance in the life of God's people, because their observance of the year of rest for the land was concrete evidence of their faith in God, who promised that even though they did not plant crops, previous harvests would be good enough to carry them through following years.

Like the Israelites who trusted that God would provide, students who come to The King's College also make some sacrifices, Van Anandel said, in the form of higher tuition, more required courses, and other ways in which TKC is different from public universities.

But, as the practice of letting the land lay fallow in the seventh year demonstrated, "if we diligently work in faith, then we can count on His provision," Van Anandel said.



Dr. Harro Van Brummelen

Chalkmarks

Truth is ...

Reading the daily newspaper can be a frustrating experience. Often, it seems, there is only bad news. Race riots in South Africa, hunger, disease and drought in Ethiopia and neighbouring countries, never ending violence in Lebanon, airplane catastrophies and the daily slaughter on our highways make up much of the daily news.

Add to this the pain of unemployment, the tragedy of divorce, the crime of abortion, the addiction to alcohol and other drugs and the enslavement to the heavy metal scene and one begins to wonder where it all is going to end. This is the world of today and in this world our children grow up.

Basically, there's nothing new under the sun. Some four and a half centuries ago Martin Luther wrote, ...

*And though this world, with devils filled,
should threaten to undo us,
we will not fear for God has willed
His truth to triumph through us."*

If God's truth is to triumph through us, Christ believers, we must know the truth and teach it to our children. It is precisely for this reason that we strongly believe in Christian education at home and school. In the teaching of values and perspective and in the unfolding of God's handiwork, His creation, it is of the utmost importance that there is consistency.

As a well organized team, home and school, with the church, must pull in the same direction. If this is not the case confusion abounds and our work is very much in vain. "The truth shall set you free," said Christ. Not the striving and searching for truth as the Hall Dennis report stated some years ago, but the truth itself.

Jesus Christ is *THE Truth*. He sets us free from the enslavement of this world, free from the power of sin, free to do His will, free to prepare children for Kingdom service and Christian living.

So, let us together, home and school, with the steady support of our churches, start another school year. The task is not easy but God's promises are sure. Under His guidance and with His help we plan to explore, once again, the riches of this Word and world.

May our cooperative actions be to the glory of the Name of Him, whose we are and whom we serve and may our youth grow up in the sure knowledge that God is still in control. He will prosper the way of those who put their trust in Him. Soli Deo Gloria!

R. Vander Ploeg,
Newsletter of the John Knox (Woodstock)
Christian School Society

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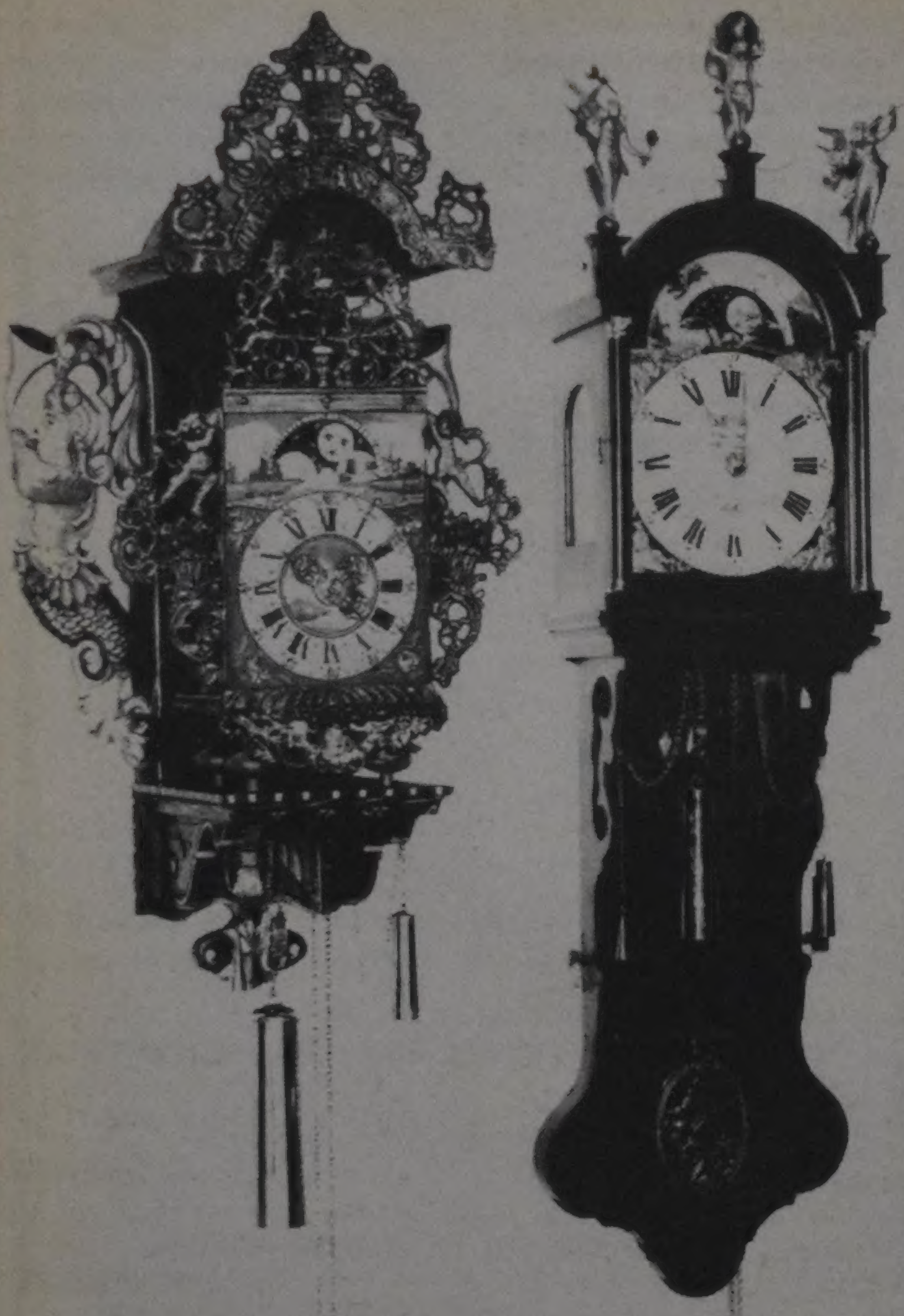
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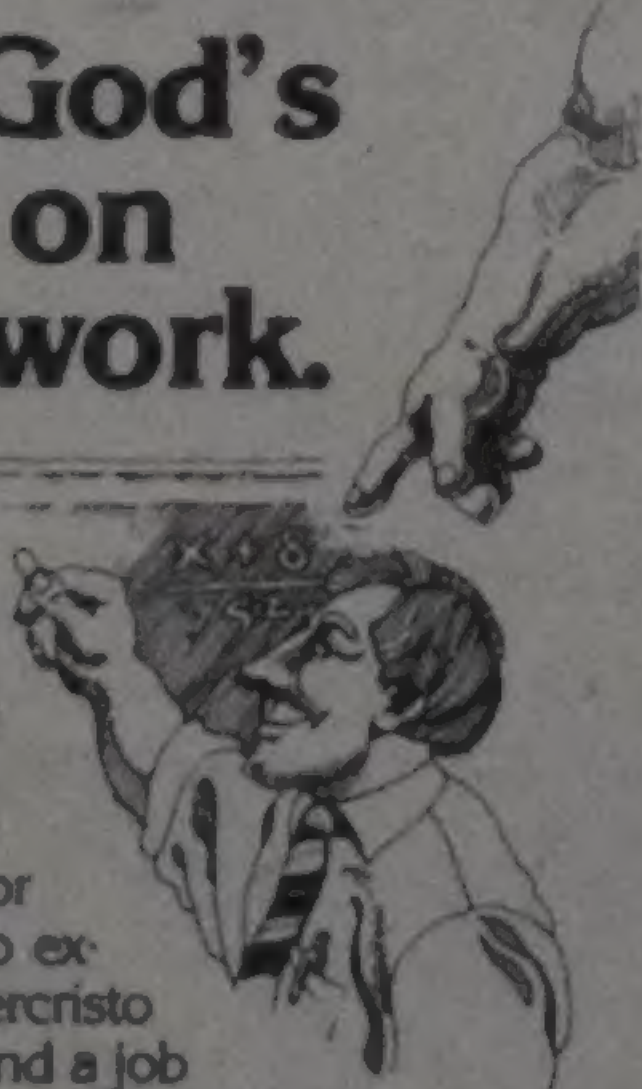
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Justice, courts and Christian schools

Adrian Guldemon

In a series of articles, Adrian Guldemon, Executive Director of the Ontario Alliance of Christian Schools, highlights the current developments around the question of full funding for separate schools. This week he begins the series by explaining the present political situation in Ontario.

In 1853, the founder of Ontario's school system, Rev. Egerton Ryerson, wrote an attack on denominational schools. In an editorial in the *Christian Guardian* he thundered, "And every person will be branded as a traitor to the best interest of posterity, who ... prefers the contracted purposes of a bigoted sectarianism, to the more comprehensive and noble aims of national improvement."

This sentiment is still shared by many public school supporters. This intolerance is alive and well in the separate school funding debates in 1985.

The Conservative legacy

On June 12, 1984, Premier Davis stood up in the Chamber of the Legislative Assembly of Ontario and announced, "I wish to inform the members of the Legislature that the Government has undertaken a careful and fresh review of the outstanding issues surrounding public support for the Roman Catholic School System, and this afternoon I wish to outline a new course we have decided to pursue."

A little bit later on during the speech he noted that "this new direction is not compelled by or from the re-interpretation of old statutes or jurisprudence. The letter of old law cannot substitute for common sense. Further, we must all appreciate that historic benefits must keep up with changing times. Roman Catholic families do not object to paying their share of the cost of an extensive universal, nondenominational education system. However, they cannot at the same time accept the logic which argues that their taxes should be up-to-date, but their historic benefits should be locked in time."

He continued, "Since the beginning of our parliamentary democracy freedom and therefore, diversity and pluralism, have fundamental values. Our public school system has always been fundamentally important and our commitment to this regard

must not be diminished." And further, "The strength of Ontario's educational heritage rests in the general merit and value of the universally accessible, publicly supported school system. However, experience has now taught us that a limitation on public funding which confines it to the public secondary school system is no longer required to sustain the viability of public education in Ontario."

He then also announced the establishment of three commissions in order to implement the new school system. The first commission was a planning and implementation commission which would work with all the professional organizations to ensure that the interests of the public school system would not be jeopardized. The second was a commission to inquire into the financing of elementary and secondary education in Ontario. And the third commission was to inquire into the role of the independent schools in the province.

The Liberal policy

Less than a year later, the Liberals were in power in Ontario. On July 4, 1985, the Honourable Mr. S. Conway, Minister of Education, announced to the House, "Today I intend to outline to the Assembly how this Government will proceed on this question [the amendment to the Education Act] and in particular, I want to remind the honourable members of the reasons why we are committed to the policy of full funding for the Roman Catholic School System, and why we see a duty to proceed with this policy at this time." He was referring to the amendment to the Education Act which is now known as Bill 30.

In the course of the speech he outlined the six basic principles

which are basic to this Bill.

"The first principle is the need to protect the viability of the Public Secondary School System. The second principle, the spirit and the letter of the constitutional guarantees must be made explicit in our provincial legislation for education. Third, in implementation of this policy the interests of students in other schools must be first and foremost. Fourth, in this Legislation there is to be no unemployment as a direct result of the policy extending funding. Fifth is that the distinctive mission of the Roman Catholic Separate School System must be maintained, and finally, adequate provisions must be made to ensure an orderly and cost-effective transition."

It was on this basis that the amendment was introduced.

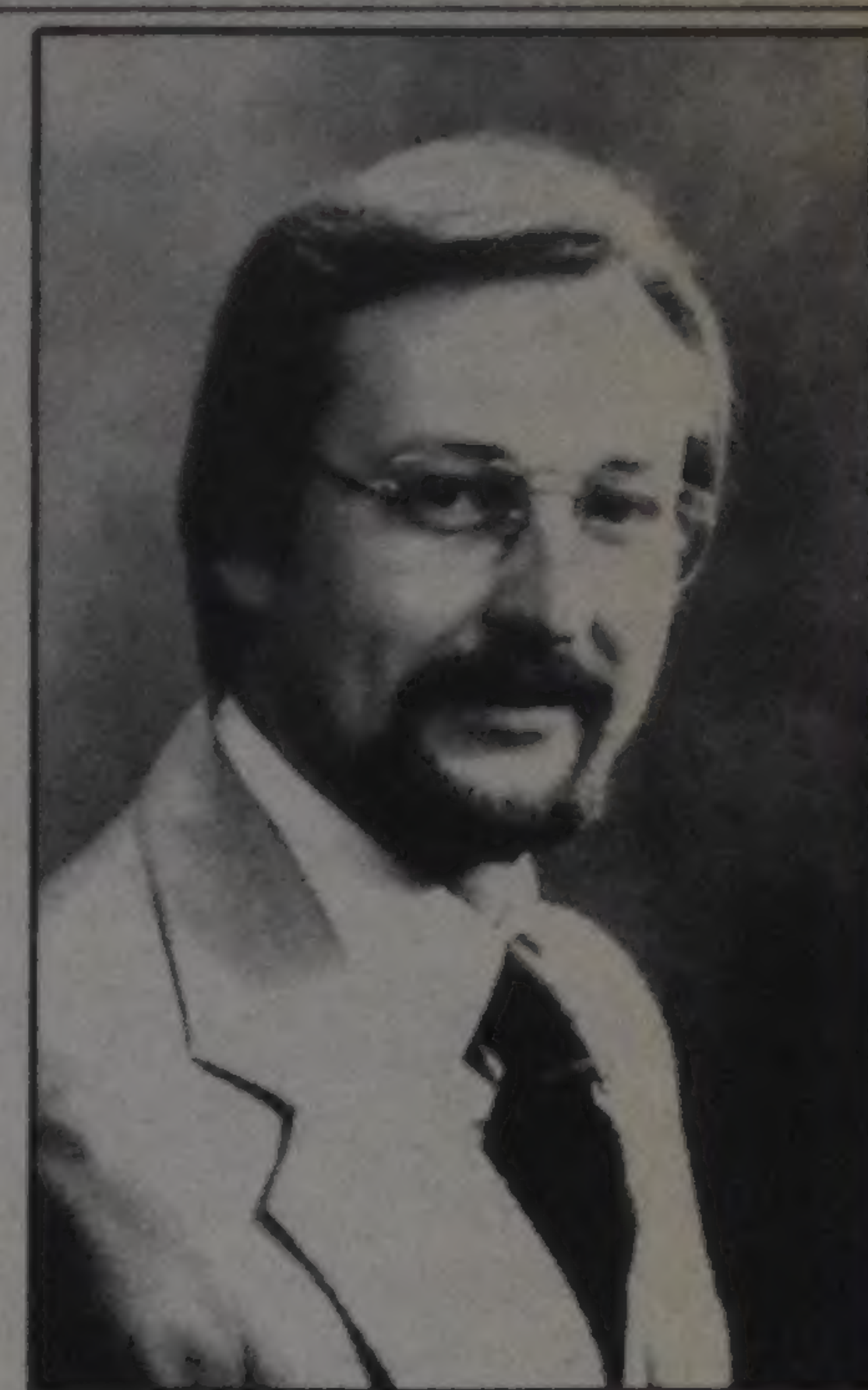
The amendment passed the House with support from all three parties and was given first reading. It was then immediately sent to second reading and to a legislative committee of the House in order to discuss each of the 20 pages of clauses by section. This will provide ample opportunity for public discussion well into the fall of 1985.

Mr. Conway also admitted that there would be considerable public debate on this issue. Consequently, he announced that "the Bill will also be referred immediately to the Ontario Court of Appeal, pursuant to the constitutional questions asked, so that a ruling can be made as to the constitutional validity of the Bill prior to its enactment and proclamation." He went on to say, "While we believe that this legislation is constitutional and appropriate, we acknowledge that some others do not share this opinion. This Bill will not be tabled for third reading until the Court of Appeal has given its decision and until a full and complete debate has been concluded."

Later on the same day, the Attorney General for the

Province, the Honourable I. G. Scott, also made a statement in the House, part of which said that he wanted to affirm "this government's belief that the draft legislation is constitutional and meets the standards of the Charter of Rights and Freedoms. I am pleased to announce that we have referred directly to the Ontario Court of Appeal the following question, 'Is Bill 30 an act to amend the Education Act, inconsistent with the provisions of the Constitution of Canada including the Canadian Charter of Rights and Freedoms, and if so, in what particular or particulars and in what respect?'" He then went on to explain that the government is taking the initiative to refer the question to the Court and so answer doubts that have been raised by certain public school authorities. He hoped that "as a result of this reference all those parties who hold a contrary view about the constitutionality of the legislation will have the opportunity to make a full and exhaustive presentation to the Court."

So that is how and why the Supreme Court will begin hearing on whether or not Bill 30 is constitutional. The Court will begin to hear these statements from the Government on September 23, in Toronto. The last date for intervening in the court case was August 9, 1985. By that time 39 organizations and individuals had declared their official intention to appear before the Court. Among them were public school boards, separate school boards, teachers federations, civil rights associations, independent school organizations and individuals who are



Adrian Guldemon

on their own.

The OACSS intervention

The Ontario Alliance of Christian School Societies has intervened in the court case as well. The Board of Directors has various reasons for doing so. A number of these reasons are not directly related to the question of funding of Christian schools. In general they have more to do with the legal rights of Christian schools.

First of all, the Alliance schools represent a complete, distinctively Christian school system alternative to the public system and to the separate system. As such it is a prime example of another religious/denominational school system beside the separate school one. Hence there is no question about whether or not the Alliance schools fit under Section 15 — "Equally Before and Under the Law" — and can thus legitimately argue the question of discrimination on the grounds of religion. It should be noted that discrimination on the grounds of philosophy, other values and/or pedagogy is *not* listed in Section 15.

Continued on page 14...



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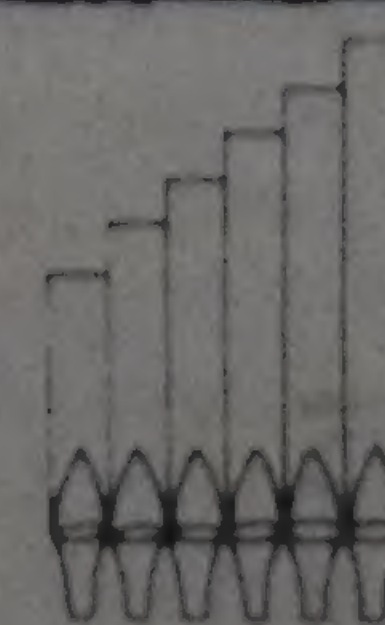
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Feature

Christians and litigation: A radical call Part II

Samuel E. Ericsson

Last week in "Christians and Litigation," Samuel Ericsson raised important questions a Christian should ask before he or she brings a neighbour to court. This week, Ericsson concludes by examining the best means for achieving reconciliation between Christians at odds.

Whose child is this?

The following case was the first settled by CCS. It involved hours of prayer and preparation and a careful selection of judges. After hearing both arguments, the judges deliberated for three weeks. No one, not even I, was told the basis for their decision. Participants were committed to a vow of silence. Seven years later, the words spoken during the hearing remain secreted behind the walls of that conference chamber. (all names are pseudonyms)

Julie was the all-American girl next door. An evangelical Christian, she was 23, single, and pregnant. The baby's father wanted her to have an abortion. Friends counselled her to do the same. Believing this to be wrong, she chose to have the baby.

After counselling with her pastor, Julie offered the child for adoption. Her parents, committed Christians, agreed with her decision.

When the baby was born, her pastor assisted in placing the child with Tom and Jean Olson, a young, well-educated Christian couple. For the Olsons, who were unable to have children of their own, the baby was an answer to years of prayer. They picked Jeremy up at the hospital a few days after birth. Julie never saw her baby.

Julie thought that she had up to a year to finalize the adoption. However, the law in her state limited decision time to six months after placement of the child. Seven months after Jeremy was born, the state social worker asked Julie to sign the final adoption papers. Julie indicated that after much prayer, she felt it

was God's will for her to keep the child.

After the social worker advised the Olsons of Julie's decision, they met with her but were unsuccessful in reconciling the dispute. The Olsons went to see an attorney, who recommended court proceedings, noting that Julie had acted too late to revoke her placement. In view of their belief that God had brought Jeremy to their home, the Olsons instructed their lawyer to proceed with court action against Julie.

Julie's pastor asked me to refer her to a lawyer in her community with family law experience who could represent her. Having found that the most emotionally draining cases are child custody disputes, I was deeply concerned about the potential bitterness, hurt and division that might result between these members of the church if the case went to court.

A biblical option

After reviewing the applicable scriptures, I felt that the secular courts did not offer the best forum for reconciliation and that the proceedings might, in fact, violate biblical principles. I called the attorneys, who were Christian, and discussed submitting the matter to the church, in line with Matthew 18:15-20 and 1 Cor. 6:1-8.

Neither attorney had been involved in this type of proceeding, but both felt it was worth trying. Their clients agreed. Admittedly, everyone was somewhat nervous about submitting such a weighty matter to a relatively novel and new procedure. (It didn't dawn



on us that the procedure was 2,000 years old!) However, we were convinced that God honours efforts to follow biblical principles.

Julie and the Olsons agreed to be morally bound by the unanimous decision of the panel of three Christians who were asked to make the decision. At this time and throughout the proceedings, each party felt strongly that it was God's will for him/her to rear Jeremy. We knew that the panel would have a very difficult job.

The process

Three Christian attorneys constituted the panel. All were above reproach and met the qualifications of 1 Timothy 3 and Titus 1. All were in family law practice and highly respected in their specialty.

Shortly before the hearing, Mr. Olson, a competent Bible student, submitted a study of the scriptural teaching on children, parenting, and adoption. His paper left little doubt as to the "right" result.

Clearly, the panel needed to be advised of the relevant Bible teaching, but we felt that the Olsons, who were strong evangelicals, had a significant advantage over Julie, who had less acquaintance with Scripture. We asked a well-respected seminary professor to provide the scriptural input and to serve as an "expert" witness if necessary. Each side was free to comment on his input and to reply to each other's comments.

The night before the hearing, I was both excited and nervous. Everything had gone well thus far. The parties and the attorneys had entrusted most of the orchestrating to me. The parties had never met the three lawyers on the panel but Julie and the Olsons agreed to be bound by their decision.

As in the famous case presented to Solomon concerning the identity of an infant's mother, there could be only one winner. I feared that whoever lost might blame the panel and even me for its selection. So, in a self-serving gesture, I suggested that they not bind themselves until they had met the panel and felt

satisfied that the hearing had been fair. But both parties refused this option and chose to remain morally bound. They were convinced that God's will would be accomplished through these proceedings.

The hearing

One of the panelists offered the conference room at his law firm for our hearing, and we began.

To place the informal proceedings in proper biblical context and reduce the adversarial tone of legal proceedings, we opened with the following remarks:

"As Christians, we have a different perspective on life from that of the non-Christian. Simply stated, we believe that Scripture speaks with authority in all areas of faith and practice. That an issue is difficult and even painful to resolve does not change our belief in the supremacy of Scripture. Therefore, before we proceed with hearing one another, we need to ask three questions:

"Why are we here?" "How should these proceedings be conducted?" and "What must be the dominant quality displayed in these proceedings?"" Each answer was supported by pertinent scriptures — 1 Cor. 6:1-11; Philippians 2:1-8; 1 Cor. 13.

I concluded by saying, "If we are eloquent and persuasive and do everything right procedurally but fail to exhibit true love for each other, the process has failed. The issue today is not winning, but determining God's will."

"In summary, why are we here today? Because God's Word says this is the procedure to follow. How should these proceedings be conducted? As if Christ Himself were presiding here today. What should be the dominant quality throughout these proceedings? As Christ said, 'By this all men will know that you are My disciples, if you have love for one another.'" (John 13:35, N.A.S.B.)

After prayer, Julie and the Olsons and their counsel shared the facts, legal and biblical principles and other points that they wished to present. It was a

moving experience for all of us as we experienced the healing process at work. Absent was the self-serving, the often hostile and bitter arguing and accusations. Instead, everyone strove to put the other's interests above his or her own. We all wanted God's will for this child. Often during the two-hour hearing, each side voluntarily pointed out the strengths it felt the other party had. Even their lawyers presented points supportive of the other side.

The reconciliation

There are perhaps no stronger feelings than a mother's desire to be with her child. Yet, at the end of the proceeding, the mothers embraced — each convinced that the hearing had honoured God. Whatever the panel's decision, true reconciliation had taken place.

The result

Three weeks after the hearing, the panel gave its decision. Either party, they said, would make a fine home for the child. But after prayerfully weighing the evidence and other material, the panel unanimously held that the Olsons should keep Jeremy.

Understandably, Julie was disappointed. However, she accepted the decision as God's will.

The compensation

All who participated in this experiment did so without payment. The compensation they received was in seeing God's Word and His reconciling Spirit in action.

The case involving Julie and the Olsons is only one of thousands that have been mediated through the Christian Legal Society and CCS. We are excited to see the church offering an alternative means of resolving disputes that results in reconciliation. Isn't that what it means to be a peacemaker? And isn't that the sign the church needs to send to our litigious society?

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Story

The wrong monument

John H. Martens

We had crossed the Dutch-German border an hour earlier and were now nearing our destination, the Teutoburg Forest. The Mercedes-Benz of our friend, a Dutch businessman and acquaintance of pre-Canada days, sped along the Autobahn and the countryside we traversed gradually changed in appearance. Rolling hills alternated with deep dark forests on high ridges, partly hidden at times by mist and cloud fragments. The sky was overcast, but at times a faint golden glow behind the cloud cover indicated that the sun was valiantly trying to break through.

The Teutoburg Forest is situated some 60 miles east of the Dutch border and stretches 70 miles toward the north-west. It is a region of great natural beauty and in its valleys are nestled centuries-old small towns and villages.

Give me back my legions

It is generally assumed that in the year A.D. 9, a Roman army was wiped out in this forest by a local Germanic chieftain called Hermann. In Roman history books he bears the exalted name of Arminius.

Rome had sent an army to advance the Roman border from the Rhine to the Weser River in order to keep the increasingly restless Teutonic barbarians as far as possible from the Roman heartland and strategic waterways.

The Roman legions were, however, attacked by the freedom-loving Cheruski, a war-like Germanic tribe, and in a long drawn-out battle the latter had succeeded in stopping the Roman advance and finally annihilating the invaders when retreat turned into rout.

At the time, the Roman defeat made an overwhelming impression.

Not a single legionnaire came back, and among the casualties was the Roman general Quintilius Varus, an experienced and self-assured warrior. When the news of the Roman defeat reached the imperial court, Emperor Augustus reputedly exclaimed in despair, "Vare, Vare, redde

legiones" (Varus, Varus, give me back my legions).

Such stories made a considerable impression on me when we were told at school about these long-ago events, so close to the Dutch border that they were almost considered part of the history of the Dutch nation.

An enormous monument in honour of Hermann towers above the forest as a reminder of the Germanic victory.

Hermann's "Denkmal"

A martial figure with raised sword crowns a light-house-like structure of enormous height. From this high perch, Hermann looks out over the German countryside which once resounded to the war cries of opposing forces. The structure is so immense that a company of inventive and original German gentlemen were able to turn the inside cavity of Hermann's head into a clubhouse, only accessible by climbing hundreds of stairs.

We remembered when we were nearing the Teutoburg Forest that Hermann Goering at one time also paid a visit to the famous monument. A retinue of highly placed Nazis was marching alongside the *Reichs Marshall* down the broad avenue leading to the *Denkmal*.

When the impressive monument came into view, the party halted in admiration. Goering was visibly impressed, and it was quiet for a moment. All were overcome with emotion at the sight of the stone hero.

An adjutant snapped to attention and announced solemnly, "*Herr Reichsmarschall*, what you see there before you is the famous and nationally known *Hermann's Denkmal*."

Whereupon, Goering — bearing the same first name as our hero — is said to have answered, "Well, my boys, you ought not to have done that for me." He apparently was deeply moved and thought that the whole thing was in his honour. It is not known how his companions reacted to this show of ignorance, but it would have been interesting to register their facial expressions.

In the distance a great gap

became visible in the forbiddingly high mountain ridge rising against the horizon, and we were heading straight for it. Passing through the gap, our attention was arrested by an enormous stone monument covered by an equally striking cupola high up on the slope towards our right. Our friend, the businessman, pointed with a certain pride to the imposing structure and exclaimed, broadly beaming, "We have found it, I was on the right track after all!" Curiously we eyed the monument. It did not, at first glance, seem to us to have such features as we had read about. But then who knows, Hermann's monument

mountain. Our friend the businessman remained behind. His corpulence inhibited his ascending the mountain path with any chance of reaching the summit. My wife and I, accompanied by my friend's spouse, resumed the arduous trek to the top.

Hero in hipboots

After a kilometre or two of climbing, an enormous structure, built of blocks of sandstone, appeared. A high cupola resting on six huge pillars presented itself to our surprised gaze. Drawing nearer, we espied a statue of colossal dimensions under the cupola; it was placed on a



might have changed somewhat in the course of renovations or reconstruction.

Our Mercedes started to climb the winding mountain road. About halfway to the summit, we stopped at a restaurant where, so the inscription beside the door announced, Kaiser Wilhelm II had dined with his officers.

We were not sure whether it was an honour to sit on the same leather chairs once occupied by the cream of German aristocracy, but the coffee was excellent and the cake delicious.

We walked the rest of the way as vehicles were not allowed higher up the

terrace, accessible on all sides by wide stone stairways.

This would certainly be none other than the famous "Denkmal," erected in honour of the hero of the Teutoburg Forest battle. With circum-spection, we mounted the steps. In a moment we would be face to face with the great Hermann. But why was "Hermann" so different-looking from what we had come to believe and read?

The statue in front of us was at least seven metres high standing on a pedestal 5.5 metres high. But it was by no means the lofty monument we had imagined.

Where was the sword

brandished by the "Liberator Germaniae?" We did not see it. Had it perhaps been knocked from Hermann's hand by a bolt of lightning?

Besides that, we had never read that Hermann's monument was protected by a cupola. The pictures we knew showed the hero gazing freely into the distance.

Our uncertainty rose further, for "Hermann" wore enormous hipboots with folded back edges and cavalry spurs. A wide mantle of modern cut was hanging around his shoulders, and a martial, well-trimmed moustache covered his upper lip. Bareheaded and wearing a crown of laurels, the statue bore little resemblance to the perceived image of a primitive Germanic warrior, clad in animal skins, with his hair tied on top of his head into a flowing yet intimidating ponytail. The right arm of the enigma in front of us was stretched out horizontally toward Westfalenland and not straight upward.

Perhaps Hermann had become tired and lowered his arm somewhat? But of the raised sword there remained no vestige.

Moment of truth

Absurd thoughts like those rose in my mind when the solemn atmosphere was abruptly disturbed by a sudden burst of laughter coming from my companions.

They pointed — not without a certain glee — to a metal plaque that informed us that we were standing before the so-called *Kaiser Wilhelm Denkmal* erected in 1892-1896 in honour of Kaiser Wilhelm I of Germany. The plaque told us that on October 18, 1896, the monument had been unveiled by Wilhelm II, grandson of Wilhelm I. Twelve hundred hornblowers and trumpeters had participated in the ceremonies. All in all, it had been an impressive and unforgettable event.

In one moment all uncertainty disappeared. We had come upon the wrong monument. Of course, this was not Hermann the Cherusker, but Wilhelm I (in contrast to his Continued on page 14...

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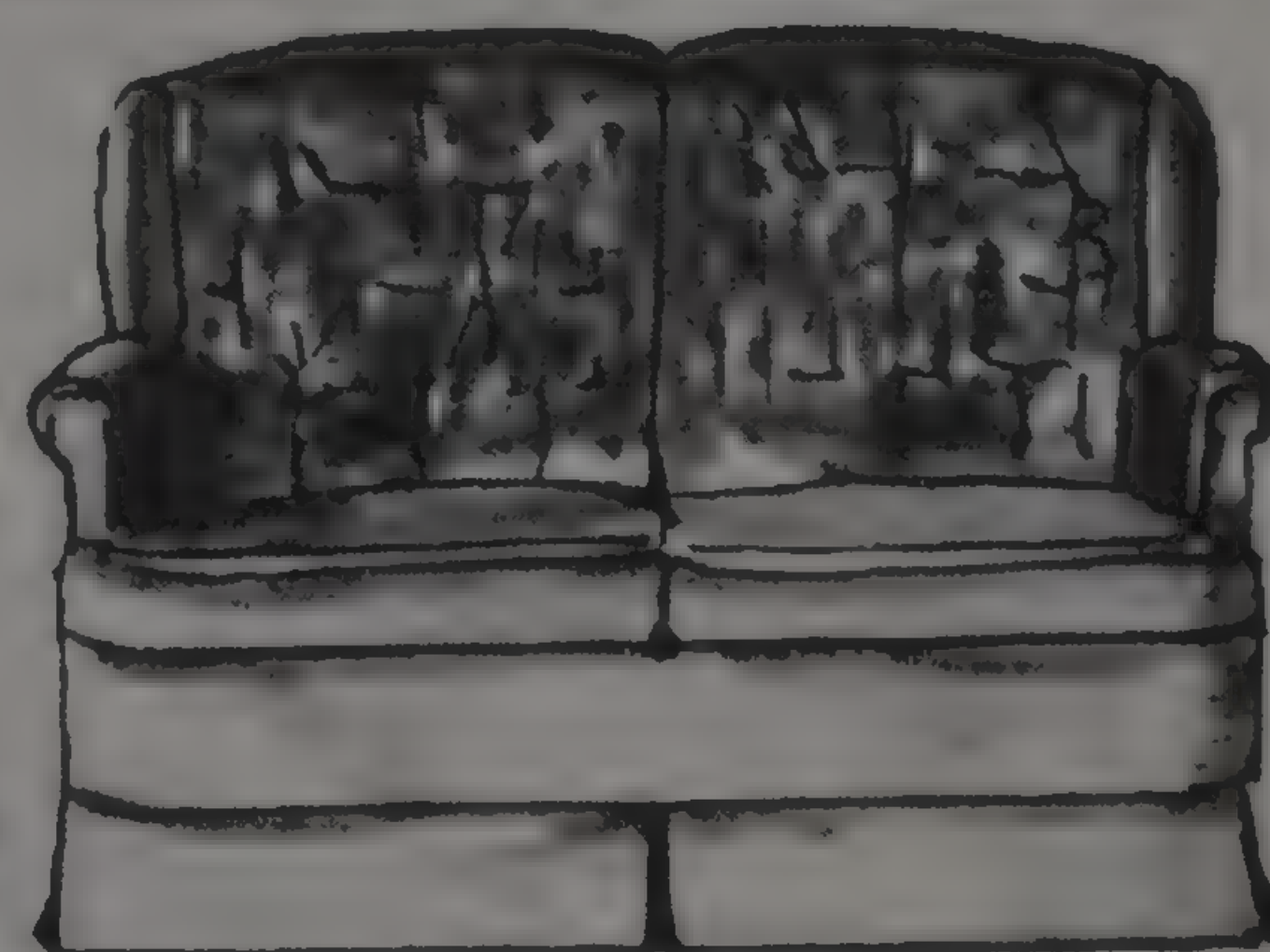
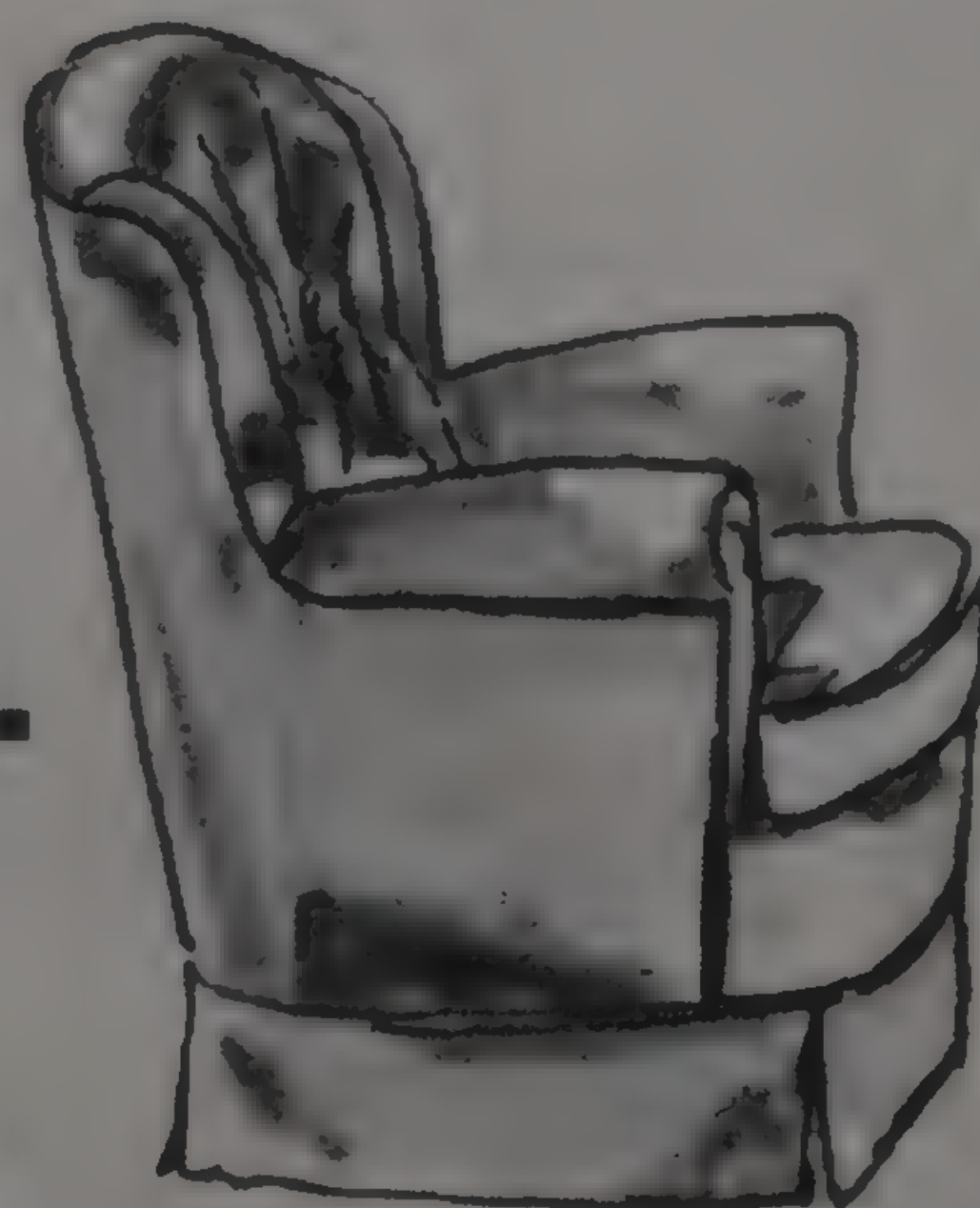
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A roof over their heads

Marie Kuntz

She is a petite francaise. A little lady, born in France. She married a Dutchman from the colony. Together they emigrated to Canada. With a Roman Catholic background, it took quite some time to become part of the Christian Reformed Church.

Christiane Bos is a lady in her own right — an excellent seamstress who sells her handmade wares at the Waterloo market: dresses, bonnets, children's kilts, and dolls' clothes. In that way she acquires a variety of friends and acquaintances. With a husband and two children at home, her life is busy and full.

But Christiane's thoughts are often in Haiti, to a girl whom she sponsors through Foster Parents' Plan — Marie-Dannie, now 11 years old. Christiane had promised her that she would come and visit her. This winter that promise became a reality. All by herself, she went to a country where she had never been and where she knew no one. Now that she has completed her mission and is back safe and sound, she has time to reflect.

We went over to her house for a slide presentation. On the screen we saw Haiti, the foster daughter, the guest house in Port-au-Prince, the project of a Mennonite group, and life in general in Haiti. What a different world. Above all: what poverty!

We sat down after the slide show and asked Christiane a few questions.

Christiane, how did this plan to visit Haiti take shape in your mind?

Since I sponsor this girl, I wanted to go and see her some day. Already three years ago I started to talk to my husband about going to Haiti to visit her, but always put it off for various reasons. One of the reasons was that I had to go by myself, and I did not like to leave my children and husband.

What kind of preparations did you have to make?

I had to have a passport, a visa, some vaccinations and pills for malaria.

Can you tell us a bit about this girl and her family?

Marie-Dannie is her name. She lives with her father and step-mother, and has two step-brothers. She is 11 years old. They live in a cement block room of about 9 square metres. The furniture consists of one double bed and one single bed, a table, and two chairs. The father is a mason. He built his own house.

When your plane landed in Port-au-Prince, where did you go?

I took a taxi to a guest house

run by a Mennonite couple.

They used to live in Kitchener

They did not know I was coming and they did not have any room. But after they had asked me who had sent me to their place and why I came to Haiti, they made me a bed with their daughter and her two children. I really enjoyed staying with them. They were very nice people.

What impressed you the most in Haiti?

I was shocked by the poverty. At first you would not notice this, but as soon as I took a walk around the block I saw the market, which was very dirty and poor. The huts in which the people live were side by side. It seemed there was nothing inside, just three mud walls and a roof. The climate was very pleasant. It was February, and beautiful weather. There were many beautiful flowers. The roads in town were paved, but outside the town no one expects even a good road. Sometimes paths have to be made.

Does the government seem to care about the needs of the poor?

I do not think it bothers them. They don't seem to do too much for the people. All the help seems to come from the outside.

How do the people make a living?

I think everybody tries to do something. I saw one woman cutting a large paper cement bag into smaller bags to sell to people buying rice and other grains. She sold them for two cents per bag. When they come to market they carry their goods in huge baskets on their heads. These baskets of goods often weigh upwards of 30 pounds. These loads are often walked many miles. Most of the women buy and resell at the market. This looks like business, but in reality they gain only a few pennies.

What do the men do?

Many of those that were working worked hard at manual labour. They mix cement by hand; they load trucks with hand shovels; they cut trees with a machete; they till their own plot of land with hand picks. In downtown Port-au-Prince I saw a man pulling a two-wheeled cart with a small

platform with two long handles loaded with thirty bags of charcoal. One man helped by pushing this load. All of this was in busy traffic on a hot day without shoes, shirt, or hat. I have seen a similar cart with a load of cement blocks. Some were looking for a job, going places but with not much success.

If you leave your vehicle while shopping, they will guard it for 1 gourde (20¢). For 2 gourdes they will wash it while guarding it. Bartering is done anywhere with anything that is marketable. Children beg in the street.

What is the average life expectancy?

After 45 years.

Did you see any old people?

This is difficult to answer. There were not many, but some people looked old, although I think they were still quite young. People work very hard and their bodies literally wear out. This, with poor nutrition and no health care often leads to early death. Tuberculosis has been a major problem in Haiti, Haitians have many children, but one-half of the children die before they become adults. Parents depend on their children to help when they can no longer work as there is no Old Age Security or any other help from the government. I met a 41 year old woman who was having her 15th child. Of the previous 14 children, only nine remained alive.

Tell us a bit about Marie-Dannie. Was she happy that you came? Could you do much for her?

Yes, she was very happy. I gave her some presents. I walked with her and she held my hand. She did not have much to say. She was always looking at me. We liked each other. Children, like the adults, were kind, loving, caring people.

Were you also able to help Marie-Dannie's family?

Yes. Since they had no roof on their room I bought them a corrugated tin roof, plus cement for the inside walls. I promised them another room in the future with a floor. Poor people never have floors.

Did the people object to you



Christiane Bos and her foster child, Marie-Dannie

taking pictures?

The family did not. They liked it because they trusted me, but they wanted to dress up and look their best. They loved to pose among flowers. Other people would not like it because they are much aware of their poverty and do not want white people to take a picture of them.

Would Marie-Dannie have liked to come with you?

She would have loved to come; she would have left her parents and they would have let her go. Most Haitian people see leaving Haiti as their only hope.

Will you go to Haiti again in the future?

Yes, I hope we will. I want to go as a family and get involved with a project to help people. Now that I have more contacts we will be able to prepare for that.

What projects have you seen in Haiti?

I have seen one done by the Mennonites. They are building a pigpen and a reservoir. As well, I saw a pastor, Tarnival, who was working on the building of a church, orphanage, school, and feeding station for children.

What does one pay per month for the care of a foster child?

You can only adopt one child per family. That costs \$23.00 per month. With that the Foster Parents' Plan also help the family and do community work. I think they play an important role for these adopted families because they give them hope for a better future.

What did the guest house cost you?

Not much. About \$16.00 per day, two meals included.

Do you have a final comment?

I would not have believed how poor it was if I had not seen it myself. We should appreciate what we have and never complain. Coming back is more shocking than going there. Because we are so rich and don't know it. I hope that some of the things I have said might encourage someone else to sponsor a child or get involved with something like it.

By giving the poor a roof over their heads, Christiane has in her own way, shown them the love of Christ.

Marie Kuntz lives in Guelph, Ont.

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Justice, courts and Christian schools

... continued from page 9.

A second reason is that this will be a crucial court case for the next several decades. Consequently, the entire educational and legal profession will be watching the results very closely. The Board

of Directors was determined that a clear witness to the Reformed Christian view of education would be heard officially in this province.

Third, there is a relationship between this court case and possible funding of Christian

schools by the Government of Ontario in the future. The Court could rule that in order not to violate the equal treatment provision of the Charter, the government will have to fund all religious schools equally. Or it could

take a moderate view and say that the government has an obligation to provide equal opportunity for all students and leave it to the government to interpret what that means.

If this were to happen then the Alliance schools would be in a good position to negotiate about the kind of regulations and structures that would accompany any kind of funding. If the courts were to rule that the government has no obligation, then it will be much harder to persuade the government in the future that we have a right to funding without at the same time being obliged to submit to all the regulations to which the public and the separate school systems are now subject.

Consequently, the Alliance intervened to make sure that the positive arguments for the extension of the idea of public school systems were heard by the Court of Appeal. If the entire proceedings were left to the public schools then the result would be catastrophic for long-range funding discussions. It has become quite clear this year, during the election campaign and during the Legislation Committee hearings, that some people are very angry about the extension of funding.

In fact there is still a minority of people willing to abolish the separate school system altogether. Many of the arguments put forward by public school supporters have no basis in fact, yet very few people present alternative evidence. Hence it is our duty to speak out and make sure that the judges have both sides of the argument.

The arguments

The Government will argue that Bill 30 is constitutional because Section 29 of the Constitution Act upholds the original rights of separate schools established by law in 1867. The Government will argue that because cultural conditions have changed, therefore the Tiny Township Case of 1927 no longer applies. (In this case the court decided that funding for Catholic schools should not be extended

beyond elementary education.) The Government will also argue that it is not violating Section 15, which guarantees equal treatment of all religions, because the special treatment accorded to the Separate Schools is a special condition of Confederation and must be treated as a unique policy.

It is expected that the various separate school organizations will argue in support of the government position.

The public school boards and teachers federations and various civil rights groups will argue that the Tiny Township Case was correct and that there should be no funding beyond elementary school for separate school boards. And they will argue that if the government does fund separate high schools it will not be protected by Section 29 and thus it will violate Section 15 which guarantees all individuals equal treatment under the law and protection from discrimination on the basis of religion.

The public school supporters will also argue that giving all religious denominational schools equal treatment (which the government does have power to do) will violate Section 1 of the Charter, namely that some rights are limited because extending function to all religious schools will endanger society. This is so because it will destroy the public school system and the public school system, as everyone assumes, "is" the basis for a democratic society. Conversely they will argue that funding cannot be extended to the Catholic high schools because it is currently the government's policy not to fund other religious high schools.

More to follow

This whole fight between Protestants, Humanists and Catholics has gone on since the 1850s. Thus there is a lot of history to digest in order to understand the current court case. In the next article we will examine the historical arguments. The final article will examine the arguments by the government and its public school opponents.

The wrong monument

... continued from page 11.

grandson Wilhelm II, an internationally honoured and respected figure.)

Somewhat crestfallen, I heard my wife say, "And you told me that there was a restaurant in Hermann's head! The inside of the head of this fellow hardly holds a half-grown child." We all had a good laugh, and for a long time we enjoyed a striking panorama stretching out in all directions. In the stillness on the mountain and in the beauty all around us, God's might was abundantly evident. We could almost imagine the sound of 1,200 trumpets echoing from mountainside to mountainside.

At the foot of the mountain our host apologized for an honest mistake, but we assured him that we would not have wanted to miss the *Kaiser Wilhelm Denkmal* for one moment; and we meant it.

Three years after our first

unsuccessful expedition in search of "Hermann," we again sallied forth in an attempt to find the real monument to the great Germanic chieftain.

After a smooth ride of some three hours in a south-easterly direction, our late-model Mercedes again with our corpulent friend at the wheel, neared the picturesque city of Detmold. With triumphant voice we heard him suddenly exclaim, "There he is." In the distance, over the trees, clearly outlined against the sky, and high on top of a thickly forested hill, rose Hermann's sword in a defiant and menacing gesture as a warning to the Roman invaders.

When after a little while, we marched up the avenue towards the monument, we thought for a moment of Hermann Göring. We could hardly suppress an ironic smile. More serious thoughts soon filled our minds

when we became aware of the colossal dimensions of the statue. The intervening centuries fell away and all kinds of futile questions seemed to beg for an answer. What if the Romans had been victorious? Would Germany have been Romanized like Gaul or Spain? What effect would this have had on European and world history?

We could not but wonder whether Hermann himself had stood on the spot where we ourselves were standing now.

Here we stood

A short distance from the *Denkmal*, and in full view of it, is a pillar with a commemorative plaque informing us:

"Here stood Kaiser Wilhelm at the side of Leopold, Prince of Lippe, on August 16, 1875, at the occasion of the transfer of the monument to the German nation."

It can be honestly said that we, visitors from Canada and our Dutch hosts, also "stood here," although there is no plaque mentioning our visit. The awareness that the emperor of Germany had touched this ground with his spurred boots did not particularly impress us, and we noticed that Hermann himself on his pedestal gazed in the opposite direction, toward the Rhine, whence his Roman adversaries had come.

We turned around and headed for the nearby restaurant to return to reality and aromatic coffee and delicious German sausages. Hermann's gaze followed us till we turned the corner.

John Martens is a free-lance writer living in Listowel, Ont.

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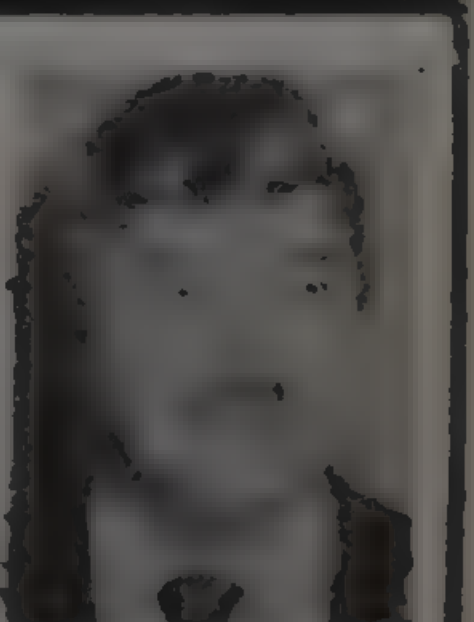
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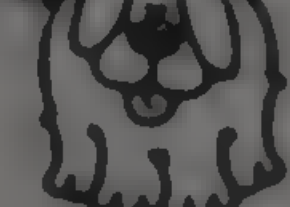
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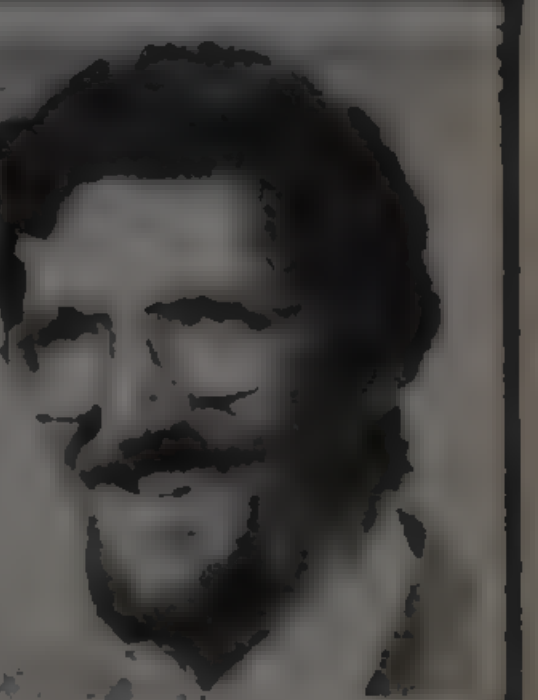
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Births

BROUWER: "Behold, children are a gift of the Lord." (Ps. 127:3)
Once again we thank our heavenly Father for blessing us with another beautiful daughter whom we named EMILY JOY. She was born on September 4, 1985, and weighed 7 lb. 5½ oz. Her proud parents are Peter and Joanne and she is a welcomed sister for David and Alicia. Emily is the fourth grandchild for Mr. and Mrs. J. Vanderschaaf of Hagersville, Ont., and the sixth grandchild for Rev. and Mrs. P. Brouwer of Burnaby, B.C.
Address: R.R.#2, Hagersville, ON N0A 1H0

LINDEMULDER: John and Adeline thank God for His inexpressible gift, a healthy son, RYAN SCOTT was born August 31, 1985. He was eagerly welcomed home by Jason and Kimberly. Ryan is the tenth grandchild of Mr. and Mrs. K. Lindemulder of Edmonton, Alta., and the 11th grandchild of Mr. and Mrs. S. Miedema of Hamilton, Ont.
Address: 8010 - 159 St., Edmonton, AB T5R 2E4

VANBERKEL: John and Angie thank God for entrusting to their care a daughter, ANGELA WILMA born September 12, 1985. A sister for Jonathan, Randy and James. Fifteenth grandchild for Mr. and Mrs. John VanBerkel of Burlington, Ont., and fourth grandchild for Mr. and Mrs. Peter Vandermeer of Niagara-on-the-Lake.
Box 403, Virgil, ON L0S 1T0

Marriages

NAUTA-WEESJES: John and Hermina Nauta, Ridgeway and Ed and Betty Weesjes, Aylmer, are happy to announce the forthcoming marriage of their children WENDY and ADRIAN. The ceremony will take place, the Lord willing, on October 19, 1985, at 4 p.m. in the Chr. Ref. Church, Blenheim, Ont. Rev. Ken Vanderwal will be officiating.
Future address: 44 Elk St., Aylmer, ON N5H 1S6

Marriages

SEMPLONIUS-JONGSMA: Mr. and Mrs. Henry Semplonius of Bowmanville, and Mr. and Mrs. Sam Jongsma of Whitby are happy to announce the forthcoming marriage of their children, SYLVIA and ALFRED. The ceremony will take place, the Lord willing, Saturday, October 5, 1985, at 4:00 p.m., Rehoboth Chr. Ref. Church. Rev. A. DeJager will be officiating.
Future address: 3400 Riverspray Cresc., Apt. 1104, Mississauga, ON L4Y 3M5

SMINK-TRIEMSTRA: Believing that the Lord has brought them together, Mr. and Mrs. G. Smink and Mr. and Mrs. J. Triemstra announce the marriage of their children, HILMA and RON, on Saturday, September 28, 1985, at 4 o'clock in the Mt. Hamilton Chr. Ref. Church, Hamilton. Rev. R. Sikkema will be officiating.
Future address: 59 Carson Rd., Barrie, ON L4M 4S5

Anniversaries

1960 October 15 1985
Wedding text: "And you will be a blessing." (Genesis 12:2b)
With joy and thanksgiving, we announce the 25th Wedding Anniversary of our parents,
MENNO and JENNY BOELEN
(nee Wynia)
We thank God for having provided for them in the past years. We pray that He will continue to bless them in the coming years. Thank you, Mom and Dad, for all you have done and continue to do for us.
Love from your children:
Kelly & Cor (boyfriend) — Edmonton, Alta.
Derek — at home
Carmen — at home
An open house will be held on Saturday, October 12, 1985, from 2:00 p.m. till 5:00 p.m.
Home address: 8916 Bowers Dr., North Battleford, Sask.

1955 September 14 1985
We are thankful to our Lord that on September 14, 1985, as a family, we could celebrate our parents 30th wedding anniversary.
STEWART and MARGARET DEJONG
Congratulations Dad and Mom, Pake and Beppe.
With much love from:
John & Nancy; Pamela, Jonathan, Kimberley, Kevin, Lindsey
Dian; Sarah
Ed & Jolanda
Garry & Shelley; Bettina, Stephanie
Stewart
Cathy & Pete
Home address: R.R.1, Chesterville, ON K0C 1H0

Wieringen St. Davids
1945 October 10 1985
"This is the day that the Lord has made; let us rejoice and be glad in it." (Psalm 118:24)
With gratitude to God, we are happy to announce that our parents,
KENNETH and MARGARET ELLIENS
(nee Ippel)
will be celebrating their 40th wedding anniversary on October 10, 1985.
May the Lord, who has been with them in the past, continue to bless them in the years to come.
Nelly & Frank Baarda — Burlington
Jake & Ann Ellens; Amanda, Heidi, Jamie — Brantford
Ron & Carol Ellens — Niagara Falls
We invite all friends and relatives to an open house at the Rehoboth Chr. Ref. Church, 4878 Jopson St., Niagara Falls, Ont., on October 12, 1985, from 2:00 p.m. to 4:00 p.m.
Home address: Creek Rd., P.O. Box 81, St. Davids, ON L0S 1P0

Anniversaries

Chatham Burlington
1960 September 30 1985
EDWARD and JOANNE HOFLAND
(nee Verburg)
It is with joy and thankfulness that, the Lord willing, we hope to celebrate the upcoming 25th wedding anniversary of our parents.
Ann-Marie
Brian & Leslie (fiancee)
Our gratitude goes to God for the fact that we may remember, D.V., on September 23, 1985, with our parents and grandparents,
JAN and MARIA KOOPS
(nee Lamberts)
that He has spared and taken care of them for 50 years of married life — 14 years in Beilen, The Netherlands and 36 years in Woodstock, Ont. Their commitment to God and His service has been a source of inspiration for us. God bless them and keep them now and always. His blessings are many.
Their thankful children:
Ralph & Anne Koops
Hazel & Andrew Siderius
Anne Houseman
Wilma & Clarence Sol
Harry Koops
and grandchildren.
Home address: 73 Earls Court Cres., Woodstock, ON N4S 5H2

1945 October 4 1985
With thanksgiving to the Lord, we announce the 40th wedding anniversary of our parents and grandparents,
JAN and EBELTJE PAAS
(nee Daling)
May the Lord continue to bless them and keep them in His care.
With lots of love:
Ina & John Eisen; Mark, Alison, Leanne — Fergus, Ont.
Charles & Grace Paas; Christie, Dale, Anita — Strathroy, Ont.
Steve & Joanne Paas; Marcia, Melinda — Burlington, Ont.
John & Heather Paas; Kyle, Krystal — Strathroy, Ont.
Ralph Paas — London, Ont.
Best wishes may be given at an open house on Friday, October 4, 1985, D.V., at East Chr. Ref. Church, Strathroy from 2:00-5:00.
Home address: 31 Egerton St., Strathroy, ON N7G 2E6

CORRECTION
The announcement of the 25th anniversary of Bert and Alice Witvoet mentioned an open house for October 7. That should have been Sunday, October 6, from 1 to 4 p.m. (It was Bert's mistake).

Anniversaries

Barneveld Navan
1935 October 18 1985
"By this I will know that God is for me." (Ps. 56:9b)
With joy and thanksgiving to our heavenly Father, we hope to commemorate 50 years of sharing the blessings of marriage, and the strength and health granted to our parents,
ROELOF and REINTJESTAAI
(nee Franken)
Congratulations and wishing you much happiness...
Hank & Bep Staal
Herman (deceased) and Ger Staal-Schep
Bruce Staal
Cornelia & Henry Van Den Broek
Jane & Ranger Devries
Basil & Grace Staal
23 grandchildren, ten great-grandchildren.
We welcome family and friends for an evening of praise and celebration, D.V., to be held Friday, October 18, 1985, at 8:00 p.m. in the Navan Community Centre. Best wishes only.
Home address: R.R.#1, Navan, ON K4B 1H8

FRED AND ANS MASSELINK
(nee Broekema)
will celebrate, the Lord willing, their 50th wedding anniversary on October 9, 1985.
Holland Christian Homes, 7900 McLaughlin Rd., South, Apt. 2503, Brampton, ON L6V 3N2.
Children and grandchildren:
Bill & Audrey; David, Jon, Joy
Jake & Joyce; Derek, Stephen, Beth-Ann
Ann & Peter Vreugdenhil; Peter, John, Philip, William
Open house: October 12, 1985, 3-4:30 p.m., Holland Christian Homes.
Please let your presence be your gift.

Obituaries

The Lord took unto Himself our dear wife, mother, grandmother, and great-grandmother,
Mrs. HENRIETTA TEN HOVE
on September 12, 1985, at the age of 83 years.
Beloved wife of A.J. ten Hove.
Mother of:
Henry & Betty ten Hove — Monkton, Ont.
Gerit & Aida ten Hove — Gowanstown, Ont.
Dick ten Hove
Trina ten Hove
Arend ten Hove
— Carrying Place, Ont.
Six grandchildren and five great-grandchildren:
R.R.#3, Carrying Place, ON K0K 1L0

Obituaries

It pleased the Lord at His appointed time to take out of our midst,
HELEN DEWITT
(nee Elgersma)
at the age of 70 years.
"But I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer: make no tarrying, O my God." (Psalm 40:17)
Dearly beloved wife of John.
Dear sister of Jane Elgersma — Vineland, Ont.
Sister and sister-in-law of:
Melvin & Alice Elgersma — Cayuga, Ont.
Jenny Elgersma (nee Brons) — Roden, Holland
Mother and grandmother of:
Andy & Mary Van Dyk; Elaine, Jennifer, Elizabeth — Vineland, Ont.
Ralph & Heather DeWitt; Darren, David — Stratford, Ont.
Funeral services were held on Thursday, September 19, 1985, at the Vineland Free Ref. Church. Rev. Baars officiated.
Home address: 7 Glenview Dr., Box 32, Vineland, ON L0R 2C0

We extend our sincere sympathy to Mr. Nick Helder and his family, with the passing away of their dear wife, mother and grandmother,
SYLVIA HELDER
on September 2, 1985.
She was a faithful member of our Langley CRC Ladies Society, and a friend to us all.
May the family find strength in the joy of the Lord.
(Neh. 8:10).

On September 2, 1985, the Lord took to Himself our friend,
SYLVIA (Siep) HELDER
We extend our sincere sympathy to her husband, Nick Helder, chairman of our club, and other family members.
We can witness that she lived for Jesus Christ, her Lord and Saviour. Seniors' Club, First Chr. Ref. Church, Langley, B.C.

Bartlehiem (Fr.) Grimsby, Ontario
The Netherlands Ontario
July 26, 1898 September 12, 1985
"Let not your heart be troubled; in my Father's house are many mansions." (John 14:1-4)
On September 12, 1985, our heavenly Father called home to be with Him,
ALBERT TALSMAN
Dear husband for 64 years of Jetsche Talsma (nee Wieringa).
Father of:
Gerlof & Aaltje Talsma — Cavan, Ont.
Tettje & John Clark — Port Perry, Ont.
Tine & Jan Heerschop — Whitby, Ont.
Gerardus & Johanna Talsma — Newcastle, Ont.
21 grandchildren; 33 great-grandchildren.
He is survived by one sister, Mrs. B. Elzinga — Jarvis, Ont.
Predeceased by two children.
After a service of Word and prayer in the Maranatha Chr. Ref. Church, Bowmanville at 11 a.m., burial took place at Bowmanville cemetery on September 14, 1985. Rev. J. Zantingh and J. Nulma officiated.
Spalding Manor, 112 Barton Ave., Grimsby, ON L3M 4N5

50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in Calvinist Contact now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

Congratulations to Roelof and Reintje Staal (nee Franken) who will celebrate, D.V., their 50th anniversary on October 18, 1985.

“Be not dismayed
what'er betide
God will take care
of you.

Classifieds

Personals	Real Estate	For Rent	Help Wanted	Teachers
<p>Lady pensioner in excellent health, looks for a travel companion also in good health to travel with to Australia, D.V., February, 1986. (at own expense, non smoker) and do some sightseeing in Hawaii and New Zealand. Contact L. Verruyt, 670 Hess Cr., Victoria, B.C. V8Z 3N1</p> <p>I am in my late thirties, a member of the CRC, a single country boy. I would like to meet a lady in her mid-thirties, or younger. All letters will be kept confidential. Forward your letter to box #2402, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Interested lady needed to take on challenge of household duties in Christian home of middle-aged widower and two sons. Home located just off farm in quiet neighbourhood, close to town in Southwestern Ontario. Please write to Box #2397, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>Are you interested in reasonably priced farms in the 25-26 hundred heat unit range? The Hanover area offers a large selection:</p> <p>100 acres, beef and hog, 60 acres workable, 20 acres bush, 7-room frame house, 4 bedrooms, 2-3 pc. baths, oil heating, good barn, covered bunker silo, new hydro, insulated. Asking \$79,000.00.</p> <p>200 acres, mixed farming, 100 acres in hay, bank barn, 2-storey 11-room brick home, 8 bedrooms, 3 pc. bath, oil and wood heating. Asking \$132,000.00 F.C.C. mortgage. Also a \$50,000.00 second mortgage with Royal Bank.</p> <p>42 acres, all workable, set up for 120 sows, flush pumped to lagoon, 3 feed bins, 8 room 1 1/2-storey brick house, 4 bedrooms, 3 pc. bath.</p> <p>Dairy set up, 32 tie ups, milk house, 16 ft x 50 ft. silo with unloader, Penco stable cleaner, concrete loafing yard, 8-room brick house, 4 bedrooms, 2 & 4 pc. baths, oil and wood heating, spring well. Asking \$135,000.00, cows and quota extra. We, the CRC congregation of Hanover (as yet unorganized) invite you to contact us for more information about these and many other properties.</p> <p>Contact: Hanover Chr. Ref. Church Box 85 Hanover, On N4N 3B3 or phone Ed Mosterd (519) 367-2970</p> <p>Dairy Farms for Sale Complete operations with cows, quota, machinery and feed. Orangeville area, 158 acres; Peterborough area, 100 acres. We have a good selection across Ontario.</p> <p>Please call: Woudstra R. Estate 416-983-5915 Frank Hiemstra 416-263-2260</p>	<p>In St. Catharines, Ont., charming three bedroom, one bath, two-storey condominium, end unit, wall to wall carpeting throughout, full basement. Lease for only \$435.00 plus utilities. Call (416) 934-5165.</p> <p>Spacious basement room for rent for single Christian person. Quiet neighbourhood in Brampton. Convenient location. Call (416) 451-1342</p> <p>Bradenton, Florida rental: Small, completely furnished apartment for rent; October - May. Close to CRC, shopping, beaches. \$600.00 a month. U.S. Phone: 813-747-4347 after 5:00.</p> <p>A large, one-bedroom apartment in the north end of St. Catharines, with private entrance; fridge and stove included. Available October 1, 1985. A Christian young couple or single person preferred. Please phone (416) 937-6046 evenings.</p> <p>Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1 1/2 hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137.</p>	<p>A boy or girl for full-time greenhouse work in year-round cut flower culture.</p> <p>Noordam Greenhouses 1140 Edgewood Rd. Millgrove, Ont. 416-689-6761</p> <p>Kitchen cabinet firm requires a cabinetmaker in London, Ont. Would prefer experienced help. Call 519-451-5460, between 9 a.m. and 4 p.m.</p>	<p>AYLMER: Immanuel Christian School will have a teaching position open at the grade 3 and 4 level beginning in January, 1986. For this full-time position the ability to teach Senior French would be an asset. Please forward complete resume to Andy Vanderploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6</p>
<p>Employment Wanted</p> <p>If you own a greenhouse or landscaping business pay attention to this ad! I am a 23-year-old ambitious, single man who is eager to work and relocate in Western Canada. I am skilled in landscaping, carpentry (I have all my own tools) and in all aspects of greenhouse work and flower shipping. Please, forward any inquiries to box #2401, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>				
<p>Vacations</p> <p>Lang's Resort and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985. Write or phone for brochure: Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p>Lakewood Christian Campgrounds R.R.5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>	<p>Accommodation</p> <p>Housemate wanted to share 3-bedroom house, St. Catharines, Ont. Close to downtown, schools, churches. Reasonable rent. Write to Marian Van Til, c/o Calvinist Contact or call (416) 682-8311.</p>			
	<p>Wanted</p> <p>Timothy Christian School is in need of Psalter Hymnals. If you have used Ps. Hymnals and would like to get rid of them, please contact us.</p> <p>28 Elmhurst Dr. Rexdale, ON M9W 2J5 Phone: (416) 741-5770</p>			

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CALENDAR of events

- Oct. 5

Classis Alberta South Combined Elders & Deacons Conference. Starts at 10 a.m. at the CRC in **High River, Alta.** Speaker: Dr. Albert Greene on "Nurturing Office Bearers." For info. call Rev. J.C. Wiersum at (403) 652-7179.
- Oct. 5

CLAC-sponsored International Symposium on "The Freedom to Work" at 9 a.m. at John Knox Christian School, 82 McLaughlin Rd., S., **Brampton, Ont.** Speakers: Jose Prince, Zygmunt Przetakiewicz and Sander Griffioen. For info. contact (416) 774-2340.
- Oct. 9-10

Dutch organist Sander van Marion in concert.
Oct. 9: St. Peter's Anglican Church, **Brockville, Ont.**, 8 p.m.
Oct. 8: **Montreal, PQ** (time and place to be announced)
Oct. 10: St. George Cathedral, **Kingston, Ont.**, 8 p.m.
- Oct. 9

"Toogdag" of the former South/East League at Bethany CRC, **Fenwick, Ont.** Speaker: Jan Yeaman on "Happiness in the Lord." Registration and coffee at 9:30 a.m.
- Oct. 11-13

Calvin Christian School of **Winnipeg, MB**, celebrates 25 years of Christian education. For tickets and info. contact Henk Meinders, 335 Devon Ave., **Winnipeg, MB R2G 0C6**
- Oct. 11-13

Adoramus Maranatha Choir Tour. This large, well-known Hamilton area choir will perform classical and light-hearted music on:
Oct. 11: **Belleville CRC**, at 8 p.m.
Oct. 12: **Williamsburg CRC** at 8 p.m.
Oct. 13: Participation in **Brockville** and **Kingston CRC** worship services.
- Oct. 11-22

Don Van Polen's multi-media show on "India" will be shown in **Edmonton, Neerlandia, Rocky Mountain House, Lacombe, Red Deer, Calgary, Lethbridge** and **Nobleford**. Watch for local announcements!!
- Oct. 12-14

Athens Christian School 25th Anniversary celebrations. For full details contact Mrs. Jo Oosterhof (613-924-2846), Mrs. Jannie Feenstra (613-924-9690), or Mrs. Yvonne De Jong (613-924-2639).
- Oct. 16

Choir and organ concert by the choir and brass under the direction of Leendert Kooy, with Sander van Marion on the organ; at 8:15 p.m. in St. James Cathedral at King & Church Sts., **Toronto, Ont.** Tickets: \$5.00 golden age and students: \$3.00.
- Oct. 19

Netherlands Bazaar from 10 a.m. to 10 p.m. in the Thornhill Community Centre, 7755 Bayview Ave., **Toronto, Ont.**
- Oct. 19

Organ recital by talented organist John VanderTuin, at Mountainview CRC, **Grimsby, Ont.** at 8 p.m.
- Oct. 19

Fellowship Day for Singles, Widows, Widowers, and Single Parents at Willowdale Chr. School, Hilda Ave., **Willowdale, Ont.** Register before Oct. 5. Cost \$30.00. Write: Singles Fellowship, 6 Camelot Crt., Don Mills, ON M3B 2N5.
- Oct. 26

Anniversary celebration of the **Lacombe, Alta. Christian School** (40th) in conjunction with the anniversary of First CRC of Lacombe (50th). For info. contact Betty Weenink at 403-885-4396.
- Oct. 25-27

50th anniversary of First CRC, **Lacombe, Alta.** Banquet and social on Oct. 25, 5:30 p.m. and special service on Sunday, October 27, at 10:30 a.m. in the Canadian Union College auditorium. For info. contact Eb Ten Hove at 403-885-4070.
- Oct. 27

Piano and organ recital by Janet Vanderspek (piano) and Adriaan Bakker (organ) at Trinity United Church, **Ingersoll, Ont.**, starts at 8 p.m. Tickets: \$4.00. Proceeds: John Knox Christian School Music Dept.
- Nov. 1

The King's College Annual Membership Meeting, starts at 8 p.m., in the gym. Speaker: Rev. Louis Tamminga on: "Reformation in Education: The Celebration of Truth."
- Nov. 2

Back to God Hour Rally in St. George's Cathedral, King & Church, **Guelph, Ont.**, at 8 p.m. Speaker: Dr. Juan Boonstra. Special music: Choirs and Brass directed by Leendert Kooij, with Andre Knevel at the organ. Collection: Back to God Hour.
- Nov. 9

Combined choral evening with Adoramus Choir of Hamilton, Maranatha Choir of York and Praise the Lord Choir of Brantford, at 8 p.m. in the Bethel Ref. Church, 506 West St., **Brantford, Ont.**
- Nov. 5-16

CSS's Harry Houtman in Edmonton, northern B.C.
- Nov. 8-10

Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info. write: phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.
- Nov. 22 & 23

Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.
- Nov. 15-17

Camp Shalom Retreat on "Being Led by the Spirit of God." Teacher: Gerrit Verstraete. Music: Grace and Colleen Reinders. For info. call (416) 625-2262.
- Sept. 24 - Oct. 3

Concerts by the Emmeloord's Christian Male Choir.
Sept. 24: Central Presbyterian Church, **Hamilton, Ont.**; 8:15 p.m.
Sept. 26: St. James United Church, **Edmonton, Alta.**; 8 p.m.
Sept. 27: Immanuel CRC, **Calgary, Alta.**; 8 p.m.
Sept. 30: Kelowna Alliance Church, **Kelowna, BC**; 8 p.m.
Oct. 2: First CRC, **Burnaby, BC**; 8 p.m.
Oct. 3: First CRC, **Abbotsford, BC**; 8 p.m.
- Sept. 21 - Nov. 2

Van Halsema is Coming! An evening you don't want to miss! Starting time 8 p.m.
Sept. 21: Covenant CRC, **St. Catharines, Ont.**
Sept. 28: Mount Hamilton CRC, **Hamilton, Ont.**
Oct. 12: Rehoboth CRC, **Bowmanville, Ont.**
Oct. 19: Chr. Ref. Church, **Belleville, Ont.**
Nov. 2: First CRC, **Sarnia, Ont.**

Events

Fall Rally

Sponsored by Chatham Region of Christian Reformed Women's Societies.
At: First Christian Reformed Church
17 Tweedsmuir Ave., E., Chatham
On: Tuesday, October 8, 1985 — 10 a.m.
Theme: *Life is for Living*
Speakers: morning - Mrs. Truus De Bruyn
afternoon: Miss Martha Veldhuis
also a handbell choir will perform.
Please bring a bag lunch.
Tickets: \$2.50 at the door



APPOINTMENT

Henny Vuyk

Baldwin Verstraete, President of Valentine Travel Services Limited is pleased to announce the appointment of Henny Vuyk to Travel Counsellor in the recently opened St. Catharines offices of Valentine Travel. Other offices are in Toronto and London. Henny Vuyk brings to Valentine Travel both an outstanding travel career performance and a professional attitude of personal attention to detail.
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Adoramus Maranatha Choir

John Hunse, conductor and accompanied by Fred Numan

ON TOUR

This large well-known Hamilton area choir will present an evening of both classic and lighthearted music, including selections from their recordings.

An evening you won't want to miss!

Belleville CRC — Friday, October 11, 1985, 8 p.m.
Williamsburg CRC — Saturday, October 12, 1985, at 8 p.m. and will join the church services of the **Brockville** and **Kingston CR** churches on Sunday, October 13, 1985.

50th anniversary — Celebrating God's Faithfulness

The First Christian Reformed Church of Lacombe, Alta.

invites all former members and friends to their 50th anniversary celebration.

A special service is planned for **Sunday, October 27, 1985, at 10:30 a.m., D.V., in the Canadian Union College Auditorium, Lacombe, Alta.**

A banquet and social evening will be held, D.V., on **October 25, 1985, at 5:30 p.m.** Tickets available at \$12.00 a person, reservations only.

Two years of effort have gone into an historical anniversary book, which is now available at \$30.00 a copy. Early orders appreciated.

For more information write or call:

Eb Ten Hove
Box 101, Blackfalds, AB T0M 0J0
403-885-4070

A Building Committee for Fellowship CRC in Brighton, Ont. will present you with an exciting fund-raising drive for our new church. We will mail to you a picture of *The Brede en Smalle Weg*, a beautiful illustration how we should walk to enter the narrow gate. The cost of the picture is **\$25.00 Canadian**. Any donation above this will be greatly appreciated. We are trying to get it translated into the English language. Please let us know if you like the Dutch or English. Upon receipt of your order, we will mail it within two weeks.

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Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri Oct 4	Tues Oct 1	Thurs Sept 26-8 30a m	Wed Sept 25-8 30a m
Fri Oct 11	Tues Oct 8	Thurs Oct 3-8 30a m	Wed Oct 2-8 30a m
Fri Oct 18	Tues Oct 15	Thurs Oct 10-8 30a m	Wed Oct 9-8 30a m

Dutch



Als je 't mij vraagt ...

Syrt Wolters

"De winkel waar ik werk is nu ook op zondag open en nu moet ik ook mijn beurt doen. Wat zou u doen in mijn geval?"

Dat is weer zo'n probleem waar de kinderen Gods in de wereld mee te maken krijgen. Een teken meer dat we van alle kanten door het humanistisch secularisme belaagd worden. Wat gaan we doen? Laten we ons, zonder meer, "gelijkschakelen"? Of wordt er eindelijk iets in ons wakker, dat ons aanspoort om eindelijk eens het been stijf te houden en te zeggen: "Halt — geen stap verder!?" Hoevelen onder ons zijn bereid om "Gode meer gehoorzaam te zijn dan de mensen?"

Dat zal zeker niet gemakkelijk zijn, maar we zijn nu eenmaal niet in de wereld voor ons gemak, maar om "het koninkrijk Gods te zoeken en zijn gerechtigheid." En dat kan wel eens pijnlijk zijn. Dat kan soms je boterham kosten; ja, soms je leven. Zijn we bereid om een radicaal discipel van Jesus te zijn? Daar komt het tenslotte op neer.

In verband met dit hele probleem van op zondag te werken, als het niet beslist nodig is, ga ik u een ervaring vertellen van de laatste tijd. Zoals u nu allemaal wel weet, heb ik een kapperszaak in het deftige Empress Hotel in Victoria. Onder mijn klanten zijn er van allerlei slag; van hoog tot laag; van luitenant-gouverneur en kabinet ministers tot zakenlui, dokters, meubelmakers en loodgieters.

Eén van mijn klanten is een jonge man van ongeveer 30 jaar. Nog maar enkele jaren getrouwd en door zijn vrouw tot het geloof in Jezus Christus gekomen. Kerkelijk is hij bij één van de charismatische

pinkstergemeenten. Hij had een bedrijf "Onderhoud en Schoonmaak van Gebouwen," en moest daarom veel 's nachts werken. Hij vond dat niet zo goed voor zijn gezinnetje en besloot daarom om zijn bedrijf te verkopen.

Hij vertelde me dat alles, terwijl hij bij me in de kapstoel zat. Hij had al eerder uitgevonden dat ik een Christen ben; daarom waren we al vrij vertrouwd met elkaar. Toen ik hem vroeg wat hij nu van plan was te doen, vertelde hij me, dat hij en z'n vrouw samen een zaak gingen openen in één van de "market-squares," waarvan er enkele meer zijn in Victoria.

Die winkelcomplexen zijn gewoonlijk ook op zondag open, dus vroeg ik hem of hij nu ook op zondag open moest zijn. Ja — dat moest wel, want alle winkels hadden hetzelfde contract.

Ik vroeg hem toen of het hem niet hinderde, dat zijn winkel ook op zondag open moest zijn. Hij keek me aan, alsof hij wou zeggen: Maar wat "hinderlijks" zit daar nu in? (Tenslotte was hij een nieuw Christen en had hij zich nog nooit met zulk soort ethische vragen bezig gehouden.)

In ons gesprek ging ik er toen wat dieper op in en trachtte hem duidelijk te maken, dat de zondag de dag des Heren was. Een afgezonderde dag voor aanbidding en eredienst. Het was goed te merken, dat hij ineens met een probleem te doen kreeg, wat totaal nieuw voor hem was. Toen hij klaar was en weg wou gaan, zei hij: "U hebt me wel heel wat stof

tot nadenken gegeven. Daar moet ik het nog wel met mijn vrouw over hebben."

Juist deze week kwam hij weer om zijn haar te laten knippen. Ik had me voorgenomen, om er niet weer over te reppen. Tenslotte was ik zijn dominee niet, maar z'n kapper.

Maar ik hoefde er ook niet over te beginnen, want hij zat nauwelijks in de stoel of hij zei: "Mijnheer Wolters — mijn vrouw en ik hebben samen God gedankt voor het feit dat u mijn kapper bent. Wat u mij de laatste keer op het hart bond, kon ik niet weer kwijt raken. Mijn vrouw en ik hebben er langdurig over gedacht en gepraat; hoe langer we praatten des te duidelijker het voor ons werd, dat we niet zomaar die zaak konden openen. We hadden het contract al getekend, dus waren we eraan

gebonden, dus, wat te doen?"

"Toen hebben we samen veel gebeden en de Here gevraagd of Hij een oplossing wou geven. Tenslotte besloten we om de "landlord" ons probleem voor te leggen en open kaart te spelen. We gingen hem gewoon zeggen, dat we graag de winkel wilden hebben, maar dat de "closule" van zondags open voor ons een onoverkomelijk bezwaar was, en dat we graag vrijgesteld wilden worden van die eis."

"De "landlord" hoorde ons welwillend aan, maar kon ons niet zomaar vrijstellen van die eis. Hij zou er ernstig over nadenken en ons laten weten, wat zijn beslissing zou zijn. Het nam hem twee weken. Toen liet hij ons op zijn kantoor komen en zei, dat hij respect had voor onze overtuiging en ook voor onze moed om voor die overtuiging op te komen. Hij

was bereid om, als uitzondering, ons vrij te stellen van die gewraakte "closule." Hij feliciteerde ons en wenste ons geluk met onze nieuwe onderneming!"

Toen hij het mij vertelde kon hij zijn gevoelens haast niet bedwingen, want, zei hij: "De Here is goed; ik had nooit gedacht dat Hij zich zou bemoeien met mijn kleine problemen."

Eerlijk gezegd — ik kreeg ook een brok in de keel. Hier is een jong Christen, die bereid is, in geloof, een geweldige stap te wagen, waarvoor veel "ervaren" kinderen Gods terug deinzen — om den brode ...

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, B.C.

Gelukwensen voor Calvinist Contact

In *Centraal Weekblad*, het Nederlandse opinie — en informatieblad voor de gereformeerde kerken, verscheen in het nummer van 13 September een hoofdartikel over het veertig jarig bestaan van *Calvinist Contact*. Na een korte beschrijving van het ontstaan van *Calvinist Contact*, schreef hoofdredacteur Prof. dr. Klaas Runia het volgende:

In veel opzichten is *Calvinist Contact* in de jaren van zijn bestaan een weerspiegeling van de christen reformed gemeenschap in Canada geweest. In het nieuwe land hielden de emigranten, met name zij die uit de Gereformeerde Kerken in Nederland kwamen, vast aan de idealen van Kuyper. Zo stichtten ze christelijke scholen, richtten ze een christelijke vakbeweging op en hielden ze zich bezig met allerlei andere christelijke activiteiten.

Al deze onderwerpen zijn in het veertigjarig bestaan van *Calvinist Contact* dan ook telkens weer aan de orde gekomen.

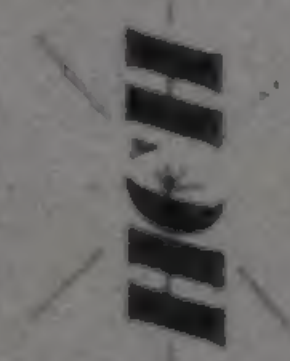
Aanvankelijk was het blad grotendeels in het Nederlands geschreven, met een heel klein beetje Engels er bij. Langzamerhand is de balans in de andere richting verschoven. Vandaag is het grotendeels Engels, met nog een heel klein beetje Nederlands, vooral voor de oudere lezers. Deze verschuiving is ook bij *Calvinist Contact* niet zonder strijd gegaan. Ik herkende dit altijd goed vanuit mijn Australische jaren. Toen ik in 1972 hoofdredacteur werd van *Trowel and Sword*, het kerkblad van de Reformed Churches in Australië in Nieuw Zeeland, viel ik met m'n neus midden in die strijd. Als ik me niet vergis, was het allereerste artikel dat ik als nieuwbakken hoofdredacteur schreef, getiteld 'Fifty-fifty.' Dat sloeg

op de hoeveelheid Engels of Nederlands die gewenst was!

Hoezeer *Calvinist Contact* het blad van en voor de uit Nederland afkomstige gemeenschap is, blijkt duidelijk uit de namen in de vele familieadvertenties. Tegelijk kun je juist ook in die advertenties een andere verschuiving zien die heeft plaats gevonden. Waren het in de eerste jaren de geboorteadvertenties die de overhand hadden, tegenwoordig lees je veel advertenties van mensen die veertig of vijftig jaar getrouwd zijn en veel overlijdensadvertenties. De eerste generatie emigranten is bezig plaats te maken voor de nieuwe generaties.

Dat het blad een duidelijke functie heeft, blijkt uit het aantal abonnees. De vele ingezonden brieven laten zien dat er ook in Canada veel verschil van mening is. Maar over één ding zijn ze het allemaal duidelijk eens: De gereformeerde (men spreekt daar graag van calvinistische) erfenis is rijk en daar moeten we zuinig op zijn. Niet in de zin van: Die erfenis alleen maar voor jezelf houden. Integendeel, men wil ze graag delen met anderen. Maar 'zuinig' in de zin van: Je moet er goed op passen dat je ze zelf niet uit je handen laat glijpen in een samenleving die hoe langer hoe meer de sporen van een vergaande secularisatie vertoont.

Graag willen we, ook vanuit Nederland, *Calvinist Contact* en zijn tegenwoordige hoofdredacteur, Bert Witvoet, gelukwensen met dit jubileum en we spreken de hoop uit dat het blad een goede en gezegende toekomst tegemoet mag gaan.



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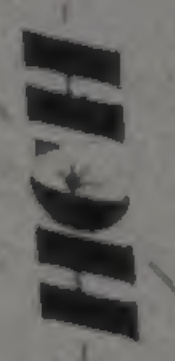
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Een zeer speciale brief

In de editie van 16 maart 1956, van Calvinist-Contact vonden wij de volgende brief.

Deze week hebben wij een zeer speciale “letter from Holland,” door één onzer lezers ter publicatie aan ons afgestaan. Vooral de “Noordelingen” onder ons zullen deze brief wel weten te waarderen. Het Saksische dialect waarin deze brief is geschreven, werd tot voor kort alleen gesproken in Zuid-Drente, Overijssel en Gelderland, maar is blijkens de plaats van afzending van deze brief nu ook bezig, de meer Noordelijke streken van Nederland te veroveren. Het is te verwachten, dat over enkele jaren het Fries ook geheel verdwenen zal zijn, behalve in enkele plaatsen in Canada.

Grunning’n, 18 februari, 1956.
Beste allemoale,
Asdat ’t ier gloepense kold is. ’k Kwik zakt ier ’s nachts tut 26 graod’n onder nul en oaverdag komp bij een stroalende zunne de temperature tut umtebij 16 groaden onder nul. Een dikke batse snij lig op de weeg’n zodat ’t volk an de weg zien plezier wel op kan. De melk bevrôs in de pulle, zodat ze d’r oaver prakzeert um die moar bij ’t pond te gaan verkoop’n. Ja ’t bint barre tied’n. De kiender vriest an de brogg’n vaste. Een paar stund’n te kiek’n op een brogge naar een iesbreker en waar’n zo vol belangstelling dat ze de tonge teeg’n de iezer’n brogleuning anlegd’n. En prompt zaat’n ze d’r an vaste. Schrow’n en reer’n en trekk’n tutdat de brogwachter kwaamp en zien tuite mit

warne koffie oaver de tongies leeg geut en ’t zakie weer ontdoaide. De dokter is ter nog an te passe west, moar gelokkeg is ’t nog goed of’eloop’n. De aandere dag kwaamp oaver de radio, daw’ as groot’n d’r op mussen toekiek’n dat de kiender op een brogge de tonge in de mond höld’n, zolange as ’t zo kold was. Ook de groot’n ebt last. Een man mus wacht’n veur de oaverweg. De oog’n die troand’n hum van de wiend en van de kolde en toen dacht ie: “ik hoeve ze zo lange a’k hier stoa te wacht’n toch niet te gebruik’n, ik doe ze moar een rokken dichte.” Moar och mien lieve stumperd, toe as ie ze weer los wol doen, waar’n ze hum dichte vreur’n. Ook hij rokte en trok, moar ’t ienege wat hij kreeg waar’n rimpels in ’t veurheufd; de oog’n waar’n dichte en bleev’n dichte. Van

kloarloeder angst is hij toen flauw ’evall’n en hebt ze hum in ’t baanwachtershuussien edraag’n. Van al de umstaanders was er nog iene die nog warme hand’n hadde, en die hef ze toen een poosien op de oog’n elegd, waarnoa de doai weer intrad. Ook dit is gelokkeg goed of’eloop’n, maar ’t ad net zo goed arger kunn’n weez’n. Moar t’ bint en blieft barre tied’n. De ink bevrôs in de penne. En in zoe’n temperature mudde wij oe now feleceteren mit de verjoardag van Wij doet dat mit een bibberende stemme en neem’t ons niet kwoaluk, da’w een druppe an de neuze ebt azze wij oe saam’n nog veule joaren in gezond’eid toeweinst.

Mit artelukke groet’n an allemoale,
Willem

Een zeer speciale belediging

De bovenstaande brief van 1956 veroorzaakte een jaar negatieve reacties van Friezen. De redakteur toendertijd was mijnheer Otten. Van hem volgt een naschrift.

Zeer geachte Redactie van C.C.:
Als abonnee en lezer van C.C. verzoeken wij U vriendelijk, onderstaand ingezonden stuk te willen plaatsen. Wij lezen met zeer veel genoegen C.C. en zouden het niet graag willen missen en wij hopen, dat het blad moge uitbreiden en tot grote zegen zijn. Het spijt ons, en wij weten dat we ook schrijven namens vele landgenoten, dat in de “special letter from Holland” in het nummer van 16 maart een belediging van een echte Taalkwestie gevonden wordt ... en daarom menen wij dan zeer ernstig dit ingezonden stuk te moeten inzenden.

Met hartelijke groeten,
Frieze abonnee

P.S. Wij verzoeken U, onze naam er niet onder te plaatsen, omdat dit stukje geschreven is in opdracht van meer Frieze abonnees.

“Wie van de lezers van C.C. ons blad goed leest (niet half) zal ongetwijfeld opmerken, dat C.C. in velerlei opzichten wat de inhoud betreft steeds vooruitgaat en dat het positief Christelijk is. Dat men van mening kan verschillen over verschillende vraagstukken valt te begrijpen en actie werkt reactie. Zo willen wij zo vrij zijn om naar aanleiding van de “special letter from Holland” iets recht te zetten, want wat daar geschreven werd is niet juist. Het voorwoord en de geplaatste brief is een mengelmoes van dialect. Dit zou tot gevolg hebben — zo staat letterlijk in het voorwoord — dat over enkele jaren het Fries ook geheel verdwenen zal zijn, behalve in enkele plaatsen in Canada. Het is totale onzin om zoiets te beweren, want een eigen Taal gooit men nooit weg. Wij hebben deze zg. brief vergeleken met de nieuwste 1956 uitgegeven Frieze Literatuur en getoetst met het Fries geschreven in de aldaar verschijnende dagbladen, geschreven door vooraanstaande schrijvers op verschillend gebied en wij komen tot de

conclusie, dat men geen waardering kan hebben voor deze brief in het dialect met verbasterde Friese woorden. Zo denkt men geen Fries, zo schrijft men geen Fries en zo spreekt men geen Fries. Nee, de Friese Taal is geheel anders dan zoals uitgedrukt in deze brief. Maar er is meer. Wat denkt men wel, dat nu men in Friesland na veel strijd eindelijk het Recht heeft verkregen naast de Rijkstaal (Ned.) ook het Fries officieel te mogen gebruiken op de scholen en openbare rechtszittingen, ja zelfs wordt er Fries gesproken in de Provinciale Staten van Friesland. En zou men dan zoiets over enkele jaren zomaar aan de kant doen? Het is je reinste onzin om zoiets te denken. Zolang de Friese Vlag wappert in Fryslân, zolang het Friese Volkslied gezongen wordt, zolang zal men in ere houden, denken, schrijven en spreken de onvervalste Friese Taal.”

Frieze abonnee

Naschrift:

Wij zijn erg dankbaar voor de goede woorden van onze Frieze abonnee over Calvinist-Contact. Temeer, daar hij

zich toch diep gekwetst voelt door een lichtvaardige grap over iets, dat hem kennelijk zo na aan het hart ligt. In beheerste bewoordingen geeft hij opbouwende kritiek van de bovenste plank. Het is alleen jammer, dat hij de grap een beetje misverstaan heeft. Immers, wij schreven reeds in het voorwoord bij de bewuste brief, dat deze brief in het Saksische dialect geschreven was. We deden dit speciaal om het onderscheid tussen een doodgewoon “dialect” en een echte Taal goed uit te laten komen. Er was dus geen geen “1956 Friese Literatuur” voor nodig, om uit te vinden, dat Willem geen Fries schreef. Er wordt wel eens schamper opgemerkt, dat een Fries zijn gevoel voor humor verliest, zodra de Friese taal ter sprake komt. Daar geloven we — vooral na de ontvangst van dit ingezonden stuk — niets van. Alleen, de grap moet zo duidelijk zijn, dat een Fries hem begrijpen kan. En daar zijn we kennelijk in tekort geschoten.

Red. C.C.

De adellijke trouw der kleine luyden

C.W. Monnich

“Niet vele wijzen naar het vlees, niet vele machtigen, niet vele edelen.” Met opzet wordt die tekst uit het eerste hoofdstuk van de eerste brief aan de Corinthiërs geciteerd naar de Statenvertaling, nu wij kijken naar een wel heel simpel kerkje. Het stamt zowat uit het midden van de vorige eeuw en kan moeilijk van de hervormden uit die tijd zijn. Die hadden de beschikking over heel wat aanzienlijker gebouwen om er te kerken.

Dit bouwseltje hoort thuis in de geschiedenis van hen, die om der wille van hun geweten los raakten van wat ‘de grote kerk’ heette. Zij wisten, dat zij zelf waren wat Paulus de Corinthiërs voorhield. Maar zij wisten nog iets wat Paulus er vlak vóór zegt: het dwaze van de wereld heeft God uitverkoren en het onedele van de wereld en het verachte heeft Hij uitverkoren, opdat geen vlees voor Hem zou roemen.

De Afscheiding uit de jaren dertig van de vorige eeuw en de

Doleantie ruim een generatie later zijn gewetenszaak geweest. Maar een geweten heeft ook te maken met de staat van een mens in de wereld. Het waren kleine luyden, om die oude gereformeerde term te gebruiken, die de gang van zaken in de grote kerk niet langer konden volgen. Maatschappelijk waren zij thuis in de stand van de kleine burgerij en die van de geschoolde arbeiders. Mensen in nood waren zij.

Het was niet de diepste ellende, die een mens tot misdaad brengt of kan verdierlijken. Dat wrakhout was te vinden in de echte achterbuurten, de binnenhoven achter de stegen in de Amsterdamse Jordaan, de plaggenhutten op de heide of bij de verveningen, en vandaar was de weg naar Veenhuizen of de gevangenis niet ver.

Maar de afgescheidenen eerst, de gereformeerden van Abraham Kuyper daarna, waren vrijwel weerloos tegenover de machten in de

staat en de maatschappij. Die gingen, bij al hun vrome verhalen, achteloos om met de dingen Gods, door de vaders in acht genomen: de Heilige Schrift, op last van de Hoogmogende Heren Staten-Generaal en volgens het besluit van de Nationale Synode te Dordrecht vertaald, de Psalmen Davids, de Formulieren van Enigheid, de Dordtse Kerkenorde; en de vreze des Heren met de daarbij passende levensstijl was verslapt door de verleiding van de moderne vooruitgang.

De kleine dorpsschoenmaker, de molenaarsknecht, de wasvrouw, de ondermeester waren afhankelijk van de grote heren en de rijke boeren in stad en dorp. Maar zij waren van een adel, die voor de wereld verborgen bleef: de adel van hun onbezweken trouw. Zoals de wereldlijke adel en het patriciaat op het voorgeslacht boogden, deden de gereformeerde kleine luyden het op hun geschiedenis, die

oneindig veel belangrijker was. Want het was de historie van het uitverkoren volk, van dat eeuwige Israël, dat niet uit Gods hand zou vallen, omdat Hij het vasthield.

Veel bezaten zij niet en hun inkomsten waren schraal. Maar in de loop der jaren spaarden zij zich een sober gebouwtje en een predikant bijeen. Daarvan is zo’n oud gereformeerd kerkje het monument. Het zal meestal onvermeld blijven in kunstreisgidsen en op uitgezette routes langs kerken worden overgeslagen. Maar de daar wel vermelde en bezochte kerken zijn maar een deel van de waarheid omtrent het christendom. De offervaardigheid van de kleinen met hun hemelse adel is een belangrijker kant. . . .

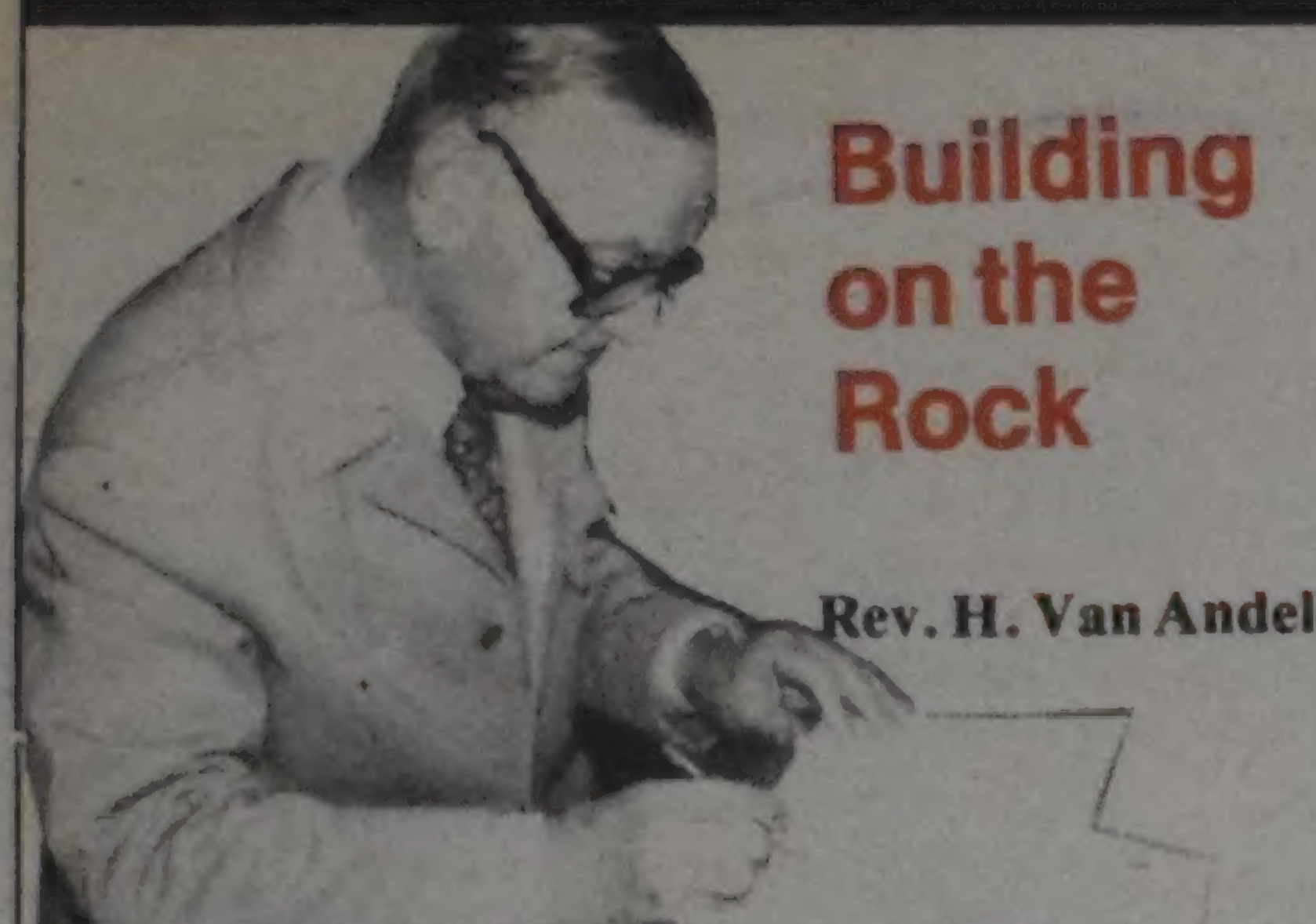
Niet voor niets was onder hen, die zo’n kerkje bouwden, John Bunyan’s boek over de pelgrimsreis van Christen en Christinne naar het hemels Jeruzalem geliefde lectuur. Het gekrookte riet zal



Kerkje te Hindelopen

Gods knecht niet verbreken, de rokende vlaswiek niet uitblussen: zij hebben het vaak genoeg gelezen. Maar voor rust hier is geen plaats. Vaarwel, kerkje!

Overgenomen uit Trouw, 17 juli 1985.



Building on the Rock

Rev. H. Van Andel

We cannot be saved without good works

"Every tree that does not bear good fruit is cut down and thrown into the fire" (Matthew 7:19).

In this word Jesus says clearly that the ultimate standard by which we will be judged is the question whether there have been fruits e.g., good works in our lives. If there are not, we will be condemned as a dead tree which is cut down and thrown into the fire. The same is mentioned in other places in the Bible. Paul says, "For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has *done in the body*" (2 Cor. 5:10). Also our Catechism stresses the same thought. In Lord's Day 32 it is mentioned that good works are necessary and that those who do not show them in life cannot be saved. In spite of the fact that God is long suffering (think of the parable of the unfruitful fig tree which was spared one more year) the Bible is undisputable on this point: we have to bear fruits in order to receive salvation.

There are also different expressions in the Bible. The thief on the cross next to Jesus did not have much time for good works, his life had been very sinful, yet he was saved. Peter said in his Pentecostal sermon: "And it shall be that whoever calls on the Name of the Lord shall be saved." Paul said to the jailer in Philippi: "Believe in the Lord Jesus and you will be saved." And as far as we are concerned: we confess that we have only a small beginning of obedience, yet we may have the assurance that we are true children of God.

How to reconcile these two thoughts? We wonder whether it is still true that an unbeliever who is converted on his deathbed will be saved.

Let us first say that we have to strive for a renewed life. Pseudo Christians who do not know the struggle to do what is good in the eyes of God will be condemned. On the other hand, God will mark a true conversion which consists of an honest confession of sin as a good work. This may be our comfort as we notice our many failures in the service of our Lord.

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